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Manual of Confirmation

containing

Instructions and Devotions

for

Confirmation Classes.

In Two Parts.

By

L. J. Schmitt, Rector,
formerly Professor.

NEW YORK:
JOSEPH SCHAEFER,
60 BARCLAY ST.

1888.

Juxta picturam fenestr cathedr Colon. Henricus Kipp sculpsit.

There appeared to them parted tongues as it were of fire, and it sat upon every one of them : And they were all filled with the Holy Ghost. Acts ii. 3, 4.

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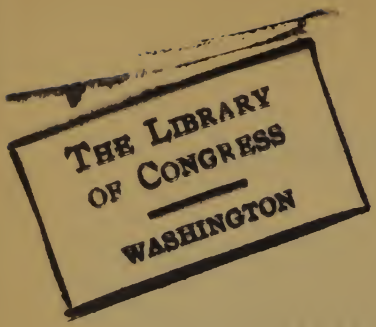

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PREFACE.

"You will hear instructions.... by which you shall learn.... in what manner the seal of the communication of the Holy Ghost has been given to you."

St. Cyril of Jerusal., Cat. XVIII. n. 33.

"If ever there was a time that demanded the assiduity of the pastor in explaining the Sacrament of Confirmation, it is doubtless the present, when there are found in the Church of God many by whom it is altogether omitted; whilst very few study to derive from it the fruit of divine grace, which its worthy reception imparts." These words of the Catechism of the Council of Trent, uttered three hundred years ago, strike one as fully applicable to our own times and the conditions of very many Catholics here in the United States of America. Yet searching among the great number of books that have enriched our English catechetical literature within the past decade, we fail to find any one especially intended and prepared to instruct our youth, the growing and rising generation, for the great "Sacrament of the Holy Ghost," as Confirmation has been justly called. Although a chapter is here and there devoted to this important subject, to be enlarged upon and more fully explained in the instructions preparatory to Confirmation, yet a special and more comprehensive treatise on the nature, dignity and effect of this Sacrament seems not only justifiable, but also demanded by the excellency and power of this *great gift* of the Holy Ghost. The grace of Christ, indeed, unto the sanctification of man is given to us in *all* the Sacraments through the same Holy Spirit, the divine source of all graces; but the *crowning* and the *consummation* of the Christian character in the way of salvation is the peculiar effect intended

and wrought by the Spirit of the Father and Son in Confirmation. What Pentecost was for the Apostles, Confirmation is for every Christian; it brings to the soul the fullness of the Holy Spirit. When St. Augustine calls the day of Pentecost *Dies natalis Spiritus Sancti*—the nativity of the Holy Ghost—he meant to convey this great truth, that the inner and spiritual life of the mystical body of Christ flows through all its members like a stream from its fountain-head, the Holy Spirit; on that day the Holy Ghost, in a sense, was born in the Church and the Church in Him. In the new Law we are under the dispensation of the Holy Ghost. Like the Apostles on Pentecost, all *regenerated* Christians are brought under the immediate action of the Holy Spirit in the Sacrament of Confirmation. He comes to dwell personally within the soul in virtue of this divine ordinance. It is therefore a most sacred duty to prepare the way for His advent, and to build up and fit the soul for a living temple of His august presence.

The duty of performing this responsible task clearly devolves upon the pastors of souls, who are charged by the Church to bestow all possible care and diligence upon the *frequent* and *accurate* instruction of the faithful in all that pertains to the nature, efficacy and great dignity of this Sacrament, lest by their negligence the faithful receive this divine gift in vain, or with too little profit. Enactments of many councils and synods enjoin that nothing shall be omitted to impress upon the people each and every feature accompanying the administration of this Sacrament. They exhort pastors to deliver their instructions not in empty words or dry speech, but in the burning accents of fervent piety.[1]

To aid somewhat those charged with the preparatory instructions for Confirmation, I have been induced to compile the present little work, intended to be exactly what its title implies,

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[1] Catechism of Trent, on Confirm., nn. 1, 5, 9, 13, 16, 19, 20.

a "Manual of Confirmation." Those who have a wide and long experience in the ministry and care of souls, need no words of mine to convince them of what paramount importance this *last* and *familiar* course of instructions is and should be to the children of their charge, and how much the loyal steadfastness and faithful allegiance of the young Christians depend on the efficient and faithful preparation and, as a matter of course, the worthy reception of this Sacrament. I hope this "Manual" will prove a very acceptable guide for those whose labors do not admit of longer study and researches in different works or tedious treatises. It can also be placed in the hands of the candidates for Confirmation, while the pastor or instructor may, with the material collected in this volume, easily comment and dwell more at length upon the subject-matter of each instruction. The explanation of the questions and answers of the catechism is found in the various corresponding paragraphs of this "Manual." It need not be said that many other parts of the catechism, as, for instance, the eighth article of the Creed, the Sacrament of Penance, the chapter on Grace and Christian virtue, and also Bible history,[1] can be interspersed with the lessons. The course of instructions should be a review of faith and morals with practical applications and reference to Christian life and warfare suitable to the capacity of those to be prepared. I beg leave to point out in this place that the "Manual" consists of two parts, viz., the *doctrinal* and the *devotional*, and would urge that both be combined from the very beginning. Teaching and practice ought to go hand in hand; what is presented to the mind of the hearers should be instilled also in their heart; the divine seed must be moistened with the dew of heavenly grace. To remove in the souls of the children all obstacles and to pave the way for the coming of the Holy Spirit, is the chief aim and purpose of these instructions.

[1] Gen. i. 2; Deut. xxxiv. 9; Judges xiv. 6, 9; Matth. iii. 11 ff. Acts. passim.

Alas! What pastor has not often grieved in the depth of his heart at the loss of his labors, when so soon after Confirmation the graces of the Holy Spirit were extinguished.[1] How great are the complaints of Christian teachers and parents, when they behold so many that had been sealed in the Holy Spirit, mock at religion and piety. On the other hand, what a glory for the Church, if the chief pastors, our Bishops, if the rectors of parishes and missions, could point out one day before the great Shepherd of souls that the vast army of all who were signed by the Holy Ghost had remained ever afterwards faithful to the standard of their Lord and King. And yet, such ought to be the effect of the great Sacrament of the Holy Ghost. For by it the soul enters into close and personal relation with this Divine Spirit, through whom we have union both with the Father and with the Son. Herein consists the great mission of the Holy Ghost. It has been said that we rarely worship and adore with a distinct and special adoration the Person of the Holy Ghost, who is the Author and Giver of all grace. True, He is a Spirit that has never become incarnate, but remains invisible and inscrutable; yet it is He that fills with His power and grace the souls of those confirmed; and as the life-giving blood circulates through our body, though we seem not conscious of it, so does the Holy Ghost perform the great and divine work in our souls, although we do not sufficiently appreciate it. Nay, we often disgrace the sacred character received, and destroy the work of the Holy Spirit. We know the awful menace against him who violates the temple of God, in which dwells the Holy Spirit.[2] What a powerful motive to awaken in us an ever-fervent devotion to God the Holy Ghost!

The author would gratefully receive any suggestions to improve the "Manual" for any future edition, as he is well aware

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[1] 1 Thess. v. 19. [2] 1 Cor. iii. 17.

of many imperfections.[1] But if in its present condition it will prove a helpmate in this important part of pastoral labor, and prompt somewhat towards a special devotion to the Divine Person of God the Holy Ghost, and enkindle His divine love in the hearts of His elect, I shall be amply compensated for this small task of love in behalf of the numerous classes annually in course of preparation for this great and special Sacrament of the Holy Spirit.

Rome, N. Y., on the feast of SS. Simon and Jude, 1888.

THE AUTHOR.

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[1] The author feels under obligations to Rev. Dr. Messmer, the censor deputed by the Archbishop of New York, for many kindly offices and suggestions.

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PART I.

THE CATHOLIC DOCTRINE ON CONFIRMATION.

CHAPTER I.

DIVINE INSTITUTION OF CONFIRMATION.

§ 1. PROOFS FROM HOLY SCRIPTURE.

1st. *The Promise of the Holy Ghost.*

Our divine Saviour, during His public life on earth, chose unto Himself twelve disciples, whom He called Apostles. He bade them to follow Him that they might be witnesses of His works, of His doctrines, of His life, so as to make them fitting instruments in His hands for the purpose of spreading and establishing the kingdom of God on earth, after He had taken possession, as God-Man and Mediator, of the heavenly power and glory which as the Son of God He shared with the Father and the Holy Spirit from all eternity.

Although the Apostles received the teachings of their divine Master during three years, behold how imperfect they were as yet in the *knowledge* and *understanding* of the heavenly doctrine, how weak in their *will* and *purpose*, how far away from that *courage* and *steadfastness* which they needed in order to preach the faith without fear, as well as to suffer all manner of persecution, nay, death itself, for Christ's sake, in the discharge of their ministry. To this end a *special assistance* from on High was absolutely necessary. Jesus accordingly promised them the

guidance of the Holy Spirit, the Third Person of the Trinity, the "Spirit of Truth," whom He would send to teach them all truth, and to remind them of all things, whatsoever He had told them.[1] "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever."[2] "You shall receive the power of the Holy Ghost coming upon you."[3] The coming of the Holy Ghost the Comforter was thus foretold; the *divine work* which He was to accomplish in the minds and hearts of the Apostles and disciples was clearly portrayed and pronounced, both before the resurrection and immediately before the ascension of our Lord.

2d. *The Descent of the Holy Ghost.*

After His resurrection, Christ remained forty days on earth, often appearing before His disciples, instructing them in the mysteries of faith, and in the manner of spreading the same by establishing His Church among all peoples throughout the world. Lastly, He commanded them not to depart from Jerusalem, but to await the coming of the Holy Spirit. "For," said He, "John indeed baptized with water: but you shall be baptized with the Holy Ghost not many days hence."[4]

For ten days they remained in an upper room together in the Holy City, "persevering with one mind in prayer," with Mary the Mother of Jesus, and other pious women and disciples; in all about a hundred and twenty were assembled.[5] During this retreat the eleven Apostles after fervent prayer chose Matthias to take the place of the Apostleship from which Judas had fallen, so that now the original number of the Apostles was again completed.[6]

When the days of the Pentecost of the old Law were over, which feast commemorated the law-giving on Mount Sinai, the promise of the Lord given to His Apostles was about to be ful-

[1] John xv. xvi. [2] Ib. xiv. 16. [3] Acts i. 8. [4] Ib. i. 15. [5] Ib. i. 15. [6] Ib. i. 15 ff.

filled. Within ten days after He went up into heaven before the eyes of His disciples, while they were all together, "suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting."[1] Under the appearance of parted tongues as of fire, the Holy Ghost came down upon those present, their souls at the same moment being filled with the admirable gifts and graces of the divine Paraclete, the Holy Spirit; and behold, what a most wonderful change was brought about in their whole being! The effects of this *first* coming and pouring out of the Holy Ghost were *exceptionally* great and supernatural, because it was necessary to promulgate and introduce the new Law of Grace unto mankind. It was truly the *New Pentecost*, of which the old was but a shadow and symbol; it was the baptism by the Holy Ghost of the infant Church of Christ, represented as it was by that small body of one hundred and twenty persons assembled in Jerusalem on the *first* day of the week, which henceforward took the place of the Jewish Sabbath now superseded, and properly called the *Day of the Lord*—greater and more sublime mysteries having been accomplished on this day than the old Sabbath could boast of.

3d. *Effects of the Descent of the Holy Ghost*

a. On the Apostles. "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."[2] Thus our divine Lord expressly foretold before His ascension. The Apostles having received the Holy Ghost, were truly *confirmed*, that is to say, strengthened; their understanding was fully penetrated with the whole and entire doctrine of divine faith. Up to this moment, they, *hitherto* so slow to understand, of little faith,

[1] Acts ii. 2, [2] Ib. i. 8.

timid, were *now* filled with the power of the Holy Spirit, totally changed as by fire; their *mind* clearly seized upon the divine truths; their *will* entirely under His sway, they fearlessly go forth and preach on that very day before an astounded multitude, and later before an unbelieving and corrupt world, the sublime and saving teachings of the gospel, the dispensations and mandates of a crucified Saviour. They speak in a wonderful language, understood by all; they proclaim openly and boldly the resurrection of Christ from the tomb, His going up into heaven, His everlasting Mediatorship; finally, they announce that there can be no salvation for any one except in Christ Jesus; for His sake they rejoice to suffer reproach, even death itself, as history proves. Such were the effects produced by the descent of the Holy Ghost.

b. On the early Christians. Not only the Apostles and disciples, but also the first converts to faith among the Jews and Pagans, needed this special assistance by the Holy Spirit, because they too had to undergo great afflictions, cruel sufferings and severe trials on account of the new faith. Purely natural courage and fortitude could not avail them amid these dangers. Therefore the divine Spirit must needs strengthen them with might unto the inward man that Christ may dwell by faith in their hearts;[1] by Him, through Him and in Him only could they bear testimony to the faith, by the holiness of their lives, in order to edify those as yet outside of the Church of God, convincing them of its divine origin and power. The glorious accounts, handed down to us in the Acts of the Apostles no less than in the bright pages of early Christian history, show forth these extraordinary workings of the Holy Spirit, whom they received in Confirmation by the *imposition of hands.*

[1] Eph. iii. 16.

4th. *Apostolic Teaching and Practice.*

"As the Father hath sent Me, I also send you."[1] By these words, addressed to the Apostles, Jesus gave the same powers He exercised, namely, to confer the gifts of the Holy Spirit upon all who were baptized, and who were properly disposed to receive them. On the great feast of Pentecost, the Apostle St. Peter preached to a great assemblage. And *hearing him*, they had *compunction in their hearts*, and said to Peter and the rest of the Apostles: "What shall we do, men and brethren? Do penance," replied the Apostle, "and be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and you shall *receive the gift of the Holy Ghost.*"[2] Having received Baptism, they were thus prepared to receive the *special* grace of the Holy Ghost, whether on that occasion or at a subsequent period.[3]

The holy deacon Philip went to Samaria, preaching the *kingdom of God* in the name of Jesus Christ, and a great many, both men and women, were baptized. When the Apostles heard this, Peter and John came thither, and prayed for them, "*that they might receive the Holy Ghost*: for he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus." Then the Apostles laid their hands upon them who believed and were baptized, "*and they received the Holy Ghost.*"[4] Likewise at Ephesus St. Paul imposed hands upon them that had been previously baptized, when the Holy Ghost came upon them, and they spoke in different tongues and prophesied.[5] The early Christians received the fulness and strength of faith by this pouring out of the grace of the Holy Ghost into their souls, created anew in justice and holiness of truth.[6]

That the Apostles followed *a divine ordinance* when they

[1] John xx. 21. [2] Acts ii. 37, 38. [3] Cfr. ib. viii. 17; x. 45. [4] Ib. viii. 15 ff. [5] Ib. xix. 6. [6] Eph. iv. 24.

prayed and imposed hands upon the first Christians in order that they might receive the gifts of the Holy Ghost, is apparent from the practice referred to.

Although the precise time when Christ instituted Confirmation cannot be given, whether at the Last Supper or during the time intervening between His resurrection and ascension, when He particularly instructed His Apostles in the mysteries of His kingdom on earth, yet it is certain that He did so. For the Apostles, entering upon their apostolic labors, *immediately* conferred the gift of the Holy Ghost by a *special* and *peculiar form* upon those that were already baptized. If the visible rite of laying on their hands upon the faithful in order to communicate the graces of the Holy Spirit had not been instituted and ordained by Christ Himself, how could they presume to do so? Of what avail would such a rite have been? For Christ the Lord *only* has the power to join with such visible signs the graces He purchased for us, and which were thus dispensed by the Apostles. The *sacramental nature* of the rite in question cannot be doubted without serious injury to this exercise of power on the part of the Apostles. The prophecy of Joel was to be fulfilled: "And it shall come to pass in the last days (saith the Lord), I will pour out of My spirit upon all flesh,"[1] words which St. Peter the Apostle quotes with reference to the pouring out of the Holy Ghost in the new Law.[2]

§ 2. EARLY CHRISTIAN TRADITION.

Early tradition and practice unanimously and clearly teach that this outpouring of the Holy Ghost must needs continue with the Church itself. The apostolic Fathers, living at the same time with the Apostles, and immediately after them, unmistakably point to this sacred rite, as often as they speak of the pouring out of the Holy Ghost upon those already baptized, in order that they might receive the fulness

[1] Joel ii. 28. [2] Acts ii. 17.

of strength for their future spiritual life. We may cite St. Clement of Rome, in his Epistle to the Romans, n. 42; and Hermas in his Pastor, 5.

In the second century after Christ's ascension into heaven witness Clement of Alexandria, who contrasts Baptism with the *blessed* or *sacred seal*,[1] that is, of the Holy Ghost, as St. Paul says: "God has sealed us, and given the pledge of the Spirit in our hearts;"[2] Tertullian in three different treatises refers to the sacrament of the Holy Ghost, saying: "After being cleansed from the font, hands are imposed, *and* by the blessing the Holy Spirit is called down and invited;" in another place he mentions the *signaculum frontium*, sealing or sign on the forehead.[3] St. Cyprian, Bishop and Martyr of Carthage (258), says: "It is necessary for him who is baptized to be anointed, and to receive the chrism."[4] The Apostolical Constitutions,[5] and the ancient Council of Laodicea,[6] say the same. St. Cyril of Jerusalem (386), the author of an admirable treatise, speaks of the *seal* and *communication* of the Holy Spirit as a *mystery* or sacrament of the new Law.[7] SS. Ephrem, the Syrian, Gregory of Nazianz, Didymus of Alexandria,[8] St. Chrysostom,[9] Patriarch of Constantinople, St. Ambrose,[10] Bishop of Milan, St. Cyril of Alexandria,[11] and the most ancient rituals of the various Churches in the East,[12] even those separated from the unity with Rome, are unanimous on the Catholic doctrine of Confirmation. From the writings of St. Jerome, a doctor of the Church and one of the most learned men of his age, who lived nearly 1500 years ago, a very important passage on this subject may here find a proper mention. In his work called the Dialogue against the Luciferians (Lucifer, among other things, rejected the sacrament of Confirmation), he thus addresses him: "Do

[1] Strom. ii. 3. [2] 2 Cor. i. 22. [3] Bapt. c. vii.; Marc. iii. 22. [4] Ep. ad Jan. 70. [5] vii. 22. [6] Can. xlviii. [7] Catech. 18, n. 33. [8] Trin. ii. 14. [9] In Philipp. Hom. iii., n. 4. [10] De Sacr. vi., 2, n. 8. [11] In Isai. xxv. 6; in Joel ii. 23. [12] Assem., Codex Lit. Orient., t. 3.

you know that it is the practice of the Church to impose hands upon those that are baptized, and thus to call down the Holy Ghost upon them? You ask where that is written? In the Acts of the Apostles. Were it not written, the universal, unanimous usage lays down the law." Certainly this illustrious student of Christian tradition could not have appealed to the ancient custom, had it not been fully established by unquestionable proofs, even from apostolic times. The Church sufficiently expressed her *divine right* to dispense the graces of the Holy Spirit in a *special sacrament* by the imposition[1] of hands through the ministry of the Bishops to the faithful after Baptism. (Cfr. § 8.)

§ 3. EXPEDIENCY AND CONGRUITY OF CONFIRMATION.

1st. *Man's Need.* It cannot be doubted that the continual strengthening by the sacrament of the Holy Ghost, that is to say, imparting special graces to the souls of men, is just as necessary to the Christians of our day as it was to them in the early days of persecution. Are there no enemies to battle against, when irreligion and immorality boldly lift up their heads? Even to the great separation which shall take place at the final judgment, this spiritual warfare will last. The Church (the body of the faithful) always engaged in deadly combat, ever resembles the Spouse as she is crowned with thorns, washed in the blood of the Lamb.

The true follower of Christ, now as of yore, who would keep intact and firm the precious deposit of faith, the faithful disciple who would show forth by a genuine religious life his calling to a higher one, is bound to resist the temptations of a wicked world with all its allies: *avarice*, greed of the material, perishable goods; *sensuality*, satisfying without restraint the baser passions, hiding heathen vices beneath the cloak of a Christian name; *unbelief* and *indifference*, where men accept or reject what-

[1] Cfr. Acts viii. 18.

ever they please, to suit the fashion and caprices of the masses; *ambition*, to be gratified for the sake of gain and human favors. What a fierce combination of evil powers must the Christian prepare to meet on his road! And yet he cannot make peace with these bitter, ever-watchful enemies; he cannot share his services between Christ and Belial; indecision and hesitation would draw him into the vortex of destruction.

Heroic, continual vigorous efforts must distinguish the Christian soldier in the profession of his faith; firmness and resolute devotion to duty, to virtue, to the laws of God and His Church, even at the sacrifice of his earthly goods, nay, of life itself. The glorious days of bloody Christian martyrdom are indeed gone by; yet the assaults against faith and good morals are all the more successful and dangerous, being secret and hidden. Youths especially are surrounded by numerous formidable dangers. On the every-day paths of life, in society, in associations of a political or social nature, in the workshops and mills, young men and young women inhale the poisonous vapors of ridicule, of blasphemous language against revealed doctrine; seductive examples of unchristian levity, sneering frivolity are not wanting.

Religious devotions, piety and sincere adherence to duty are made the target against which the arrows of impiety, free-thinking and free love are discharged by speech, example, books, pamphlets, newspapers, while irreligion and immorality parade in high style and glittering fashion, calculated to seduce the unwary and simple-minded. Satan moves his satellites on the stage under the cloak of *liberty* and *humanity*, enlightenment and unrestrained enjoyment, to mislead and decoy the unsuspecting victims.

Who will say that the flock of Christ is in less peril in face of covert guileful attacks at the present day than in the first ages of cruel yet open persecution? Then the enemy pre-

sented an open front, now he moves slyly and in the clothing of sheep ;[1] then the Church grew strong by the blood of her heroes, now the spirit of irreligion rises up as an angel of light leading astray and blinding her unwary children. An open adversary avowing his designs is not so much to be dreaded as a cunning one, roaming about in a thousand ways to ruin and destroy, wherever and whenever he can.

2d. *Christ's Love.* St. John says that "Jesus . . . . having loved His own who were in the world, He loved them unto the end."[2] Why, may we ask, should not this loving Spouse shield and save His Church, for which He *delivered Himself up*,[3] by a special dispensation of *sacramental* grace from all her enemies? Why should our Saviour withhold from our souls that strengthening *unction* and *baptism* of the Holy Ghost,[4] which must appear as necessary and salutary now and for all ages, as it has been for the Apostles and in the days of primitive Christianity? Does not St. Paul exhort the Christians, when he feels the need of assistance and strength from above, to be "*confident* of this very thing, that He, who hath begun a good work in you, will perfect it unto the day of Christ Jesus"?[5] And St. John admonishes his beloved children to be strong and not to dread the enemies of their faith, because "you have the unction from the Holy One, and know all things. . . . And as for you, let the unction which you have received from Him abide in you : . . . his unction teacheth you of all things, and is truth, and is no lie. . . . . If that abide in you, which you have heard from the beginning, you shall also abide in the Son and the Father. And this is the promise which He hath promised us, life everlasting."[6]

The Church of Christ still possesses and dispenses the same powerful means of grace in the great sacrament of Confirmation.

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[1] Matth. vii. 15. [2] xiii. 1. [3] Eph. v. 25. [4] Acts i. 5. [5] Philipp. i. 6. [6] 1 John ii. 20, 27, 24 ff.

This is the *perfect Baptism* in the Holy Spirit, the *sealing* of your faith and the pouring out into your souls of the supernatural divine light which keeps in you the holy fire, inspiring you with love for truth and virtue, and maintains in your souls the love of God and your Saviour to the end.

For Christ is now as ever the same good Shepherd,[1] blessing and watching over His own, and therefore He also sealed you and gave the pledge of the Spirit in our hearts.[2] Having through Baptism received the faith, and hence believing in Christ, "you were *signed* with the Holy Spirit of promise,"[3] to which the great Apostle adds, beseeching all: "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption."[4]

CHAPTER II.

NATURE OF CONFIRMATION.

§ 4. NAME OF THIS SACRAMENT.

Question 1. What is Confirmation?

Answer. Confirmation is that sacrament of the new Law in which, through the laying on of the Bishop's hands, the anointing with chrism, and the prayer, a baptized person is strengthened by the Holy Ghost in order to *steadfastly profess* the faith *and faithfully live up* to it.

The Catholic Church, as shown in chapt. I., always taught so in accordance with Holy Scripture, the doctrine of the holy Fathers, and the constant practice of the Church in the East and West from apostolic times to this day. The other parts of this answer will be fully explained in the following chapters.

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[1] John x. 11. [2] 2 Cor. i. 22. [3] Eph. i. 13. [4] Ib. iv. 30.

Question 2. Why is it called Confirmation?

Answer. It is so called from its effect, which is to strengthen those that receive it in the profession of the true faith, so as to make them courageous and *firm* against the attacks of spiritual enemies, and willing rather to die than to turn from faith and virtue.

The life of grace conferred in Baptism receives a higher degree of strength by Confirmation, whereby the Christian becomes a perfect soldier of Christ, provided nothing stands in the way to the efficacy of sacramental grace in the soul. According to the testimony of the ancient Fathers and synods, no one can be a perfect Christian without it. The various names given to Confirmation—such as the *seal*, signaculum, the *unction* of the Holy Spirit, the *pledge* of the Holy Ghost, the *anointing* of Christ our God, the *inviolate seal*, *holy chrism*, *mystery* of the Holy Ghost, spiritual seal,[1] consummation, perfection, communion with the Holy Ghost[2]—all tend to express the fulness of grace conferred upon the soul in this sacrament.

§ 5. THE VISIBLE SIGN OF THIS SACRAMENT, OR ITS MATTER AND FORM.

Question 3. Why is Confirmation a true sacrament?

Answer. Because it has all the attributes that constitute a sacrament: 1. A visible sign; 2. An invisible grace; 3. The Institution by Jesus Christ.

Our Saviour Himself used certain signs when He conferred spiritual and bodily benefits or gifts. Thus, having breathed on the Apostles, He said: "Receive ye the Holy Ghost."[3] Healing the man born blind, He placed clay prepared with spittle upon his eyes.[4] Giving speech to the deaf and dumb, he used various signs; viz., laying His hands upon him, *putting*

[1] Ambros., De Sacr. iii. 2. [2] Cyril. Cat. xx. 3. [3] John xx. 22. [4] Ib. vi. 9.

His fingers into his ears, and *spitting*, He *touched* his tongue; *looking* up to heaven, He *groaned* and said to him, "Ephpheta, which is: Be thou opened."[1] Why such signs are employed, is easily understood when we consider the nature of man, consisting of body and spirit, dependent on his external senses to receive impressions, etc. It may also be added that these signs not only *denote* or *symbolize* grace, but really *confer* it, because Christ our Lord made them the instruments of His graces; hence they are called *efficacious* signs.

Question 4. What is the visible sign of Confirmation?

Answer. It is the outward action by which the Sacrament is administered, and consists of matter and form, which signify the grace to be conferred.

It must be observed that Catholic theology distinguishes between *matter* and *form* in the *visible sign* of the sacrament. The matter is also called the *element*, and the form the *word*; whence St. Augustine says: "The word added to the element becomes a sacrament." Thus the matter or element of the sensible thing in Baptism is water; in Confirmation, chrism; in Extreme Unction, the oil. The form or words are used to express the meaning of the sensible thing when applied by the minister of the sacrament. "Matter and form, however distinct from each other, in reality constitute only *one visible sign.*"[2]

Question 5. What are the matter and form of Confirmation?

Answer. 1. The *matter* of this sacrament consists in the laying on of the Bishop's hands, and the anointing with chrism. 2. The *form* consists in the sacred words pronounced by the Bishop, which express the receiving of the Holy Ghost, and *the sealing of the soul in Christ Jesus.*

These two, matter and form, i. e., the visible sign of Con-

[1] Mark vii. 32, 35. [2] Catech. of Trent, P. ii., on the Sacram. n. 14.

firmation, as used in the ceremony of this sacrament, fully and aptly declare its admirable effects upon the soul no less than its dignity and excellence.

1st. As to the *matter* or *chrism* with which the person to be confirmed is anointed, we have the most ancient tradition authorizing its use, together with the *imposition of hands*, the latter done by the Apostles themselves, as we read in the Acts, ch. viii. 17-19; xix. 6; and for the former, we have likewise the words of the Apostle: "He that confirmeth us with you in Christ, and that hath *anointed* us, is God."[1] St. John reminds the Christians of his day: "But you have the *unction* from the Holy One. . . . And as for you, let the *unction* which you have received abide in you."[2] The most learned of the Fathers, such as St. Cyprian, Theodoretus, Dionysius, St. Augustine, St. Ambrose, even Tertullian,[3] and the so-called Apostolic Constitutions,[4] of great antiquity and weight, interpret this *unction* or *anointing* in the literal sense, and St. Fabian, Pope and Martyr in the persecution of Decius in 251, believed that the Apostles had received this injunction from the Lord Himself, viz., the preparation of the chrism—Χρίσμα—ointment. The Fathers also assert it to be of *apostolic origin*. They lay great stress upon this anointing, and they believe that the holy chrism by the action of the Holy Ghost conveys the higher spiritual graces to the soul. Thus St. Cyril of Jerusalem,[5] St. Cyril of Alexandria,[6] St. Augustine.[7] The Patriarchs of the Eastern Churches in their symbols of faith have declared the anointing essential. In the Decree of Eugene IV. for the Armenians, chrism is declared the matter of Confirmation.

The Council of Trent declares that the anointing with

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[1] 2 Cor. i. 21; Eph. i. 13. [2] 1 Epist. ii. 20, 27. [3] Res. Carn. viii. [4] vii. 43. [5] Catechesis Mystic. iii. 3. [6] In Isaiam i. 3. [7] In 1 Epist. Joan., Tract. 3, n. 5.

chrism is essential,[1] joined, of course, with the laying on of hands, since the rite to be observed includes both—being inseparable from each other. It is certain that both, the imposition of hands and the anointing with chrism, are and have been the *universal* and *proper* rite of both the Latin and Greek Church.

2d. The *form* or sacred words employed in the Latin and Greek Churches differ somewhat, though essentially denoting the same thing. The oldest Latin formula is: *Signum Christi in vitam æternam*, i. e., The sign of Christ unto life eternal; to which was added later on: In the name of the Father, etc. At present the Bishop says: *I sign thee with the sign of the Cross and I confirm thee with the chrism of salvation. In the name of the Father, etc.;* at the same time he anoints the forehead only. In the Greek Church, and in the other Eastern schismatic Churches, the anointing is also done on other parts of the body with different words, expressive of the sevenfold gifts of the Holy Ghost, or containing exhortations suited to the virtues of a Christian life. The Greek formula, according to the first Council of Constantinople, Canon vii., is: Σφραγὶς δωρεᾶς Πνεύματος Ἁγίου, i. e., *the seal of the gift of the Holy Ghost.* Holy Scripture does not give the prayer itself the Apostles made use of, yet it must have been such as to express the nature and effect of the sacrament. The Church was beyond doubt competent to determine this prayer or sacramental formula, and the liturgies of the ancient Churches amply prove the fact.

§ 6. THE HOLY CHRISM.

Question 6. What is holy chrism? What does the oil signify?

Answer. 1. The holy chrism is composed of oil of olives and fragrant balsam. 2. The oil signifies the inward strength

[1] Sess. vii. de Confirm. c. 2.

conferred upon the soul by the Holy Ghost to sustain her in the battle against the powers of evil.

The ointment used in Confirmation is consecrated by the Bishop on Holy Thursday with solemn rite; it is a pure compound fitly representing the workings of the Holy Spirit. The oil is made from olives, the fruit of the tree so plentiful in Eastern countries, and especially in the land which the Saviour trod.

The *properties* of the oil are manifold: 1. To *strengthen:* in ancient times warriors and gladiators before going into battle, or into the arena of the circus or amphitheatre, rubbed their bodies with oil to render them limber and supple; oil penetrates the substances upon which it is poured, so that it is difficult to remove its traces. Thus it invigorates the limbs, to withstand increased exertion and strain.

Similarly when the Bishop anoints in Confirmation, the Holy Ghost anoints the soul, that is, imparts that special *fortifying* grace of this sacrament, by which we are enabled to stand firm in combat with deadly enemies, in the arena of a wicked world. As the oil, so the grace of the Holy Spirit *penetrates* the soul, diffusing itself through all its powers: 1st, for the *understanding* or intellect to judge all things in the light of divine faith, and hold to the importance and end of this life with firm convictions; 2d, for the *will* to seize and wield with unflinching courage the weapons of this great spiritual combat unto death.

2. To *quicken:* another property of the oil is to render the limbs *agile*, active; it removes stiffness and rigidity, which would be a serious disadvantage in the struggle with a wily foe. Quickness, agility hastens victory, and has the advantage over slow force. So in Confirmation, the Holy Ghost quickens the soul to a keener perception and refreshing alacrity, so necessary amid the mist and din of life's struggle. For behold, how

often outward glitter and pomp dazzle the intelligence! How many and strong are the allurements that deceive and entice the heart in the decoys of the enemy! Enlightened, quick action is often essential to success, while delay and parley tend to compromise and imperil the triumphs and victories gained by hard efforts.

3. To *assuage* is a peculiar property of oil. It *softens* the subtances to which it is applied, and renders them smooth. It soothes the sharp itchings of a wound, and gradually lessens the swelling of inflamed limbs; possessing a great calming power, it enters largely as an essential ingredient in all balms for healing purposes; sailors pour oil on the troubled waters to break the force of the dashing waves. In like manner, oil is a fit symbol of the work of the Holy Ghost, who, by His grace, makes the soul mild and meek, calming the uprising passions with the oil, as it were, of joyful peace, and allaying the storm of fierce and unrelenting temptations, thus subduing the soul and drawing it to run in the odor of these ointments of the Lord.[1] The asperities of the royal road of the Cross will become smoother: the pain and anguish we suffer by persecution and tribulation are lessened, in fact, soothed; the Holy Spirit pours into the soul the oil of charity which is patient, kind, not provoked to anger, beareth all things, endureth all things, never falleth away, but always abounds in consolation; He moreover allays the fever of concupiscence in the soul that yields to His gentle sway.

4. Lastly, the oil serves to *illuminate*, dispelling darkness; therefore diffuses brightness and lustre. So should the *anointed* Christian like another Christ, i. e., anointed, walk in the fulness of divine light, and cast off the robes of darkness and iniquity. He should by his words and acts reflect that supernatural light of the Holy Ghost in the soul. "Let your light

[1] Cant. i. 3.

shine before men that they may see your good works, and glorify your Father who is in heaven."[1]

We should henceforward "declare His virtues, who hath called you out of darkness into His marvelous light."[2]

§ 7. THE BALSAM.

Question 7. What does the balsam mixed with the oil signify?

Answer. Balsam is mixed with the oil when it is consecrated by the Bishop, to signify that he who is to be confirmed receives the grace to keep himself free from sinful *corruption*, and to send forth the *sweet odor* of virtue by a godly life.

1st. The natural balsam, commonly a resinous juice of a shrub or plant, has an aromatic flavor; sometimes the juice flows of itself, sometimes after making an incision. Originally balsam meant an oleo-resinous liquid exuded from the balsam-tree of Mecca, though later the name was applied to extracts of numerous leguminous plants possessing a rich aroma. The Mecca balsam-tree, also called balm of Gilead—in botany known as *Balsamodendron gileadense* or Amyris—is a native of Arabia. It is cultivated in Egypt and Syria, and yields an aromatic flavor of the highest order; but it is only obtained in small quantities, and is therefore very costly. (An inferior quality, distinct from that which exudes from itself, is obtained by pruning the trunk, or by a concoct from the leaves and branches, and this was renowned in antiquity as a medical remedy—*opobalsamum.*) There is yet another soft-fibered balsam-tree, a native of Colombia, which yields the so-called balsam of Peru. According to a Constitution published by Pope Pius V. on the 5th of August, 1571,[3] we must infer that the Mecca balsam was in use for preparing the chrism. The Pope, however, permitted the bishops of the New World to use another kind, which was regarded as true balsam, declaring

[1] Matth. v. 16. [2] 1 Petr. ii. 9. [3] Bullar. Rom. vii. 934, edit. Taurin.

it a *valid* and *licit* matter. Benedict XIV., in a circular addressed to the Oriental bishops, said that in those countries where the Mecca balsam is not to be found, the Popes did not hesitate to allow the bishops to make use of that balsam, which came from Brazil or other parts of the New World and the Indies, citing for this purpose the Constitutions of Pius V. and Sixtus V.[1]

2d. As for the *symbolical* importance and application of balsam, we may say that it represents that action of the Holy Spirit, whereby, *primarily*, the soul is preserved from the death and corruption of sin; *secondarily*, is enabled to spread the sweet odor of a holy life, and emit the savor of works pleasing to God. For which reason we may readily understand the words of St. Paul: "Now thanks be to God, who always maketh us triumph in Christ Jesus and manifesteth the odor of His knowledge by us in every place. For we are the good odor of Christ unto God."[2] Balsam preserves from putrefaction, and issues a sweet smell: thus the Holy Ghost in the sacrament of Confirmation cleanses the soul from the poisonous odors of sin, and invests it with the savor of godly virtues. The prayer of the Bishop, when consecrating the chrism, evidently points to this admirable effect, prefigured by the precious compound of balsam and olive oil. "God grant this virtue to the chrism of the Holy Ghost, that by the sanctification infused by chrism, the corruption of the first birth may be absorbed, the holy temple of the soul of each one may breathe the lovely odor of an innocent life." (Pontifical.)

§ 8. DISTINCTIVE SACRAMENTAL FEATURES.

Question 8. How does Confirmation differ from Baptism?

Answer. Confirmation differs from Baptism in that it has its distinctive sacramental attributes, that is, in matter and form, in

[1] Bullar. Rom. xix. 205, § 52, ed. Luxumberg. [2] 2 Cor. ii. 14, 15.

its proper minister, and in the subject receiving it; lastly in its peculiar effects we find *that it is a distinct sacrament.*

The first part of our answer is fully set forth in the preceding sections on the nature of Confirmation. In regard to the special effects, the words of Christ promising the Holy Ghost point out distinctive workings or effects.[1] St. Peter promises the Jews, assembled on the day of Pentecost, the gift of the Holy Spirit as an inducement to receive Baptism.[2] Afterwards he goes with the Apostle St. John to Samaria to confer Confirmation on the new converts *who had already been baptized.* St. Paul does the same at Ephesus,[3] and when he gives a summary of the principal doctrines of Christianity, he specially mentions the *imposition of hands,*[4] and the *renovation in the Holy Ghost,* as something distinct from the "laver of regeneration," i. e., Baptism.[5] Nowhere in the oldest written tradition is Confirmation confounded with Baptism; the early Fathers and writers ever giving to Confirmation its peculiar names and attributes. Tertullian, in his works, mentions Confirmation as a sacrament *distinct* from Baptism.[6] In the controversy regarding the validity of Baptism conferred by heretics, St. Cyprian in his Epistles 70 to 76, and Cornelius, Bishop of Rome, in his Epistle to Fabian, quoted by Eusebius 6, 43, avowedly attest the *distinct sacramental dignity* of Confirmation. Compare above, § 2. The Catechism of the Council of Trent says: "Since by the grace of Baptism men are born unto a new life, but by the sacrament of Confirmation those who are already born, setting aside that which is childish, *become men*, one may easily understand that just as much as in natural life birth differs from growth, so Baptism, which has the power of regenerating, differs from Confirmation, by which the faithful grow and receive the full vigor of soul."[7]

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[1] John iv. 14; vii. 38, 39. [2] Acts ii. 38. [3] Ib. xix. 6. [4] Heb. vi. 1–4. [5] Tit. iii. 5. [6] de Resurr. Carn. 8; de Præscr. 40; de Bapt. 7. [7] On Confirm., n. 4.

While Baptism pours the grace of faith into the soul, so by the sacred chrism of Confirmation we are strengthened by another grace in order not to be frightened in the profession of the true faith, neither by sufferings and tortures, nor in danger of death. Melchiades, Pope and Martyr, who died in the persecution of Decius in the year 314, says in his letter to the Bishops of Spain: "In Baptism man is admitted into the service (militia); in Confirmation, he is made strong. In the font of Baptism, the Holy Spirit bestows the fulness of innocence; in Confirmation, He ministers the perfection toward grace: in Baptism, we are born again unto life; after Baptism, we are confirmed for battle: in Baptism we are cleansed; after Baptism, we are made strong. Regeneration keeps in place those receiving Baptism: Confirmation arms and drills them for the deadly struggle." The ancient synods of Elvira in 305, and of Laodicea in 364, are both explicit in asserting the *distinct sacramental character* of Confirmation, and prescribe special rites for administering the same. That Confirmation is *not* a *supplemental* rite to Baptism, as some Christian sects claim, is amply proved. Such a doctrine is unknown to Christian antiquity.

It is true that in the early ages Confirmation was usually administered after Baptism, as at present in the Greek and other Churches in the East. This custom is readily understood when we consider that the first converts were adults, and consequently needed the *special* grace of this sacrament immediately or soon after Baptism. St. Peter said in his first sermon on Pentecost: "Be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you *shall receive the gift of the Holy Ghost.*"[1]

At Samaria, the Apostles laid their hands upon them that were baptized by Philip, one of the seven deacons, "and *they received the Holy Ghost.*"[2] The sacramental distinction of

[1] Acts ii. 38. [2] Ib. viii. 17.

Confirmation is clearly vindicated by all the *constituent* parts of a sacrament attributed to it in Holy Writ[1] and the apostolic age.

As we have stated, in the early days of Christianity, Confirmation was often conferred with Baptism. Even Holy Eucharist was sometimes given to children after Baptism.

Now some pretend that when the children grew up, they were brought before the Bishop to ratify the profession of faith made in Baptism, and that such was the origin of the rite of Confirmation. This is an explanation of modern date, and belongs to Protestant denominations, who reject the institution of the sacrament of Confirmation by Christ, and have introduced a *ceremony*, which they call Confirmation. It consists in the public renewal of the baptismal vows before the congregation; or, sometimes, in the rite of solemnly receiving those that were baptized into full membership, after giving an open public account of their faith. Such a ceremony has no grace attached to it, and is not sustained by the authority of Holy Writ; it is a purely human ordinance, and cannot be of any weight contrasted with the teaching and the acts of the Apostles, when they laid hands upon the Christians to receive the gift of the Holy Ghost; and contrasted with the practice of the early Church, such a usage cannot stand the test of revealed doctrine; wherefore the Council of Trent has properly and justly maintained the *distinct sacramental* character of Confirmation against these innovations and modern doctrines,[2] by the declaration that it is not a *mere* rite or ceremony, but *truly* and *properly* a sacrament of the new Law.

§ 9. THE NECESSITY OF THIS SACRAMENT.

Question 9. Is Confirmation necessary to salvation?

Answer. Confirmation is not necessary to salvation, as Baptism. It should not, however, be omitted through indifference

[1] Heb. vi. 2; Acts xix. 6. [2] Sess. vii. de Confirm., can. 1–3.

or neglect; for no one, without offending seriously, can despise the divine gifts which the Holy Spirit confers upon our souls in this sacrament.

Catholic teaching distinguishes between a twofold necessity in matters of salvation; namely, some things are necessary absolutely, *necessitate medii;* others, morally *necessitate præcepti.* That means is *absolutely* necessary without which there is no possibility of saving the soul, as when the Lord declares: "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God;"[1] and "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."[2] This is not declared of Confirmation, which is only of a *relative* or *moral* necessity arising from a simple command of God, i. e., a *divine precept.* Thus by *divine* command, Holy Eucharist must be received if we would have supernatural life in us, i. e., sanctifying grace, which is the soul's true vitality, yet it is not *absolutely* necessary so that no one could be saved without it.

Confirmation has been especially instituted and ordained for the growth of spiritual life, and to enable a Christian, by the special graces therein conferred, to withstand the attacks of his spiritual enemies, to maintain the precious gift of faith, and to show forth its fruits by the practice of those virtues befitting the sublime calling he has received.

The solicitude which the Apostles themselves evinced that the Christians of their day should receive the gifts of the Holy Ghost by this sacramental rite, and the importance attached to it by the Church throughout all ages to this day, furnish abundant proof of its necessity, and of its wholesome effects upon Christian life. The Catholic Church has ever upheld the dignity and inestimable value of this sacrament, as by it we receive, as it were, the *consecration* "of a chosen generation, of a kingly

[1] John iii. 5. [2] Mark xvi. 16.

priesthood, of a holy nation," by which all declare the virtues of Him who called them out of darkness into His marvelous light.[1]

Question 10. How often may Confirmation be received?

Answer. Although Confirmation be morally necessary for salvation, and its graces very great, yet it would be a grievous sin to receive it knowingly more than once, because the character it imparts to the soul can never be effaced, although the special graces it confers are forfeited by *any wilful mortal sin.*

So great are the effects, and hence the dignity of Confirmation, that no repetition is necessary, and in this respect it is alike to Baptism and Holy Orders. Even in cases of apostasy from faith, and separation from the Church, when those who are guilty of so great a sin are again reconciled, they must not and cannot be again confirmed, because the soul has been forever marked and sealed with the Holy Spirit in the service of Christ Jesus; the special graces, too, revive when man regains the lost state of justice and holiness.

CHAPTER III.

EFFECTS OF CONFIRMATION.

§ 10. ORDINARY AND EXTRAORDINARY EFFECTS. THE CHARACTER.

Question 11. Which are the effects of Confirmation?

Answer. The principal effects of Confirmation are: 1. An increase of sanctifying grace received in Baptism; 2. A special grace, by which the soul is strengthened in the profession of,

[1] 1 Peter ii. 9.

and a life according to, faith, making it strong against the assaults of the flesh, the world, and the devil; 3. An indelible mark called character imprinted on the soul, consecrating it forever to the service of Christ.

1st. It is true that by Baptism we are regenerated, i. e., born again in Christ by the Holy Ghost; yet in Confirmation the Holy Spirit *completes* and *perfects* the work founded in Baptism in accordance with the words of St. Paul: "He that confirmeth us with you in Christ, and that hath anointed us, is God, who also hath sealed us, and given the pledge of the Spirit in our hearts."[1] Although having been made Christians by Baptism, we are yet as newly-born babes,[2] tender and weak, but by the sacrament of Holy Chrism we are made strong and robust: hence this sacrament has been called by the ancients *perfection* and *consummation*, because it increases the grace of Baptism, bestowing the fulness of the gifts of the Holy Ghost according to its peculiar action upon the soul of man. By Baptism sins are washed away, but by Chrism the Holy Spirit *anoints* the soul, says St. Pacianus.

2d. In Confirmation we truly receive the Holy Ghost.[3] He comes upon us,[4] that is, we are united with the Holy Ghost by a *most intimate mysterious bond*, so that we may apply those words of the Apostle in their full bearing: "For in Him we live, and move, and are."[5] On account of this *new* and *special grace*, we are truly *temples* of the Holy Spirit who *dwelleth* in us, and thus worketh in us those admirable effects whereby "the love of God is poured forth in our hearts by the Holy Ghost, who is given us," bearing testimony that we are the children of God. For the Spirit asks for us with unspeakable groanings; coming to aid our weakness, as we know not what we should pray for as we ought.[6]

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[1] 2 Cor. i. 21, 22. [2] 1 Pet. ii. 2. [3] Acts viii. 17. [4] Ib. xix. 6. [5] Ib. xvii. 28. [6] Rom. v. 5; viii. 9, 11, 20.

Such is therefore the effect of this *special* and *new* grace of Confirmation, that the Apostle says of those having received the Word of truth, the gospel of salvation, that they are *signed* with the Holy Spirit of promise, and utters the following beautiful prayer: "I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be *strengthened by His Spirit* with might unto the inward man, that Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth (of the love of Christ); to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God."[1]

To such an extent does the Holy Ghost fill the faithful soul by Confirmation, that it is called a *second* Baptism, as Christ Himself seemed to indicate when He promised the coming of the Holy Spirit upon the Apostles: "But you shall be baptized with the Holy Ghost not many days hence;"[2] or the Baptism *by fire*, when John the Baptist alluded to the Messiah before the assembled multitude in these words: "He shall baptize you in the Holy Ghost and *by* fire."[3]

This *fulness of God*, i. e., of the Holy Spirit, means that the soul, besides the increase in faith, hope and charity, is enriched with the *sevenfold gifts* of the Holy Ghost. For in this sense only is it said of the Samaritans that "the *Holy Ghost was not yet come upon any of them*," although they had been baptized.[4] As soon as the Apostles Peter and John laid their hands upon them, "*they received the Holy Ghost*," that is to say, the plenitude of His gifts. We are clad with the complete armor of God by this sacrament, and assume, i. e., take upon ourselves, the *rank* and *dignity* of a *perfect soldier* in the kingdom of Christ Jesus on earth.

[1] Eph. iii. 14–20. [2] Acts i. 5. [3] Matth. iii. 11. [4] Acts viii. 16.

3d. The so-called *Charismata*, or special gifts and powers bestowed upon the Apostles and first disciples, and upon some of the Christians in those early days, were *extraordinary* and *exceptional*—for the purpose, on the part of God, to introduce Christian faith or religion, and to give evidence of its divine origin and truth. It is, therefore, a great error to assert that, when these extraordinary manifestations of the gift of the Holy Ghost ceased, this sacramental rite of the imposition of hands had no longer any reason of existence, or no longer produced spiritual effects. To work miracles of healing, to prophesy, to speak in divers and strange tongues, were by their nature wonderful and *extraordinary* gifts which the Apostles had received partly before the descent of the Holy Ghost,[1] and were often given with Baptism, sometimes even before; a fact that St. Peter admits in regard to Cornelius and his household.[2]

The *ordinary* and *essential* gifts and effects of the pouring out of the Holy Ghost in Confirmation are, therefore, *separable* and *distinct* from these extraordinary ones, as St. Paul plainly indicates when he warns the Corinthians not to be eager for these, neither to expect them.[3] If it please God to accomplish His designs, they may be conferred along with the ordinary and essential gifts of this sacrament. So it was done in the apostolic age, to further a higher aim and divine purpose, namely, to spread the gospel, and to establish the Church of Christ. The glorious days of martyrdom prove that these *Charismata*, i. e., visible supernatural powers of the Holy Ghost, did not entirely cease after the demise of the Apostles; throughout all the centuries of Christianity there have been examples of these spiritual manifestations of the Holy Spirit. Yet aside from this, the *ordinary* and *proper* effects of this dispensation of the Holy Ghost are ever and infallibly connected with the worthy reception of this sacrament, as the Council of Trent[4] and the Catechism of the same Council declare. Going back to the first

[1] Matth. x. 8. [2] Acts xi. 15. [3] 1 Cor. xii., xiii. [4] Session vii., Canon vi.

centuries of faith, the ancient Fathers and ecclesiastical writers aptly distinguish these *Charismata* from the *essential* effects of this sacrament. Thus we may quote St. Ireneus,[1] St. Augustine,[2] St. Chrysostom,[3] and Theodoretus.[4]

4th. Confirmation, as well as Baptism and Holy Orders, imprints an *indelible spiritual mark on the soul*, whence, without sacrilege, it cannot be received again.[5] This spiritual mark does not consist in the fulness of grace bestowed by this sacrament, which is and can be forfeited by grievous sin; no, but this indelible mark remains in the soul forever, and cannot be effaced, whether we shall shine one day in perpetual glory, or suffer in eternal ignominy. In the first case, it will redound to our greater honor and joy; in the latter, to our greater shame and everlasting reproach. In the language of the theologians, this mark imprinted in Confirmation invests the soul with a *sacred character* of a soldier of Christ, in whose service we are thus *sealed*, in order that we may bear a loyal and perpetual allegiance to the great King, our Chief. As by Baptism we are, once for all, *marked* as *children* of God and *members* of Christ's mystical body, so by Confirmation we are forever stamped, as it were, with this *permanent* character or sign, which has the virtue of a special consecration, by which, moreover, we have taken an oath of fealty, and became invested with the armor of Christ to loyally fight the battles against his enemies, "until we all meet into the *unity of faith* and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the *age of the fulness of Christ.*"[6]

§ 11. ON THE SEVEN GIFTS OF THE HOLY GHOST.

Question 12. Which are the gifts of the Holy Ghost?

Answer. These seven: 1. Wisdom; 2. Understanding;

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[1] Adv. Hær. V., n. 1. [2] In Ps. 26, Ennar. ii., n. 2. [3] In Hom. xiv. in Rom. [4] In 1 Cor. xii. [5] Sess. vii., Can. ix. [6] Eph. iv. 13.

3. Counsel; 4. Knowledge; 5. Fortitude; 6. Piety; 7. Fear of God.[1]

In the sacred rite of Confirmation the Bishop prays that the sevenfold Spirit of the Holy Paraclete may come down upon them who are prepared to receive His graces. The nature and efficacy of these sevenfold gifts must call forth an ardent desire to receive them, and enkindle in all upright, God-fearing souls sentiments of profound reverence, so as to appreciate the wonderful dispensations of Christ, our Head, in His love for the members of His mystical body, i. e., the Church which He has purchased by the precious price of His blood.

The first *four* of these gifts may be said to direct and govern the *mind* or understanding, while the *three* others apply to the *will*, and direct the impulses of the heart. Not only the mind or understanding has been sadly impaired and weakened, but the *will*, too, has suffered by sin, by separation from God, the fountain of all love. Therefore the Holy Spirit must needs strengthen and purify also this *vital* power of the soul.

*The Gift of Wisdom.**

1. *Wisdom* is that virtue, that most noble of gifts, by which the end and purpose of our entire being is shaped and directed. It consists in that holy prudence which draws us away from the fleeting goods of the world, and raises us to things heavenly and lasting. *True* wisdom is to prize all things according to their true and genuine worth or value. "Seek ye first the kingdom of God and His justice."[2] "Seek the things that are above, not the things that are upon the earth."[3] Wherefore St. James says: "If any of you want wisdom, let him ask of God."[4] What can mere human wisdom avail? "Professing

[1] Isaias xi. 2. [2] Matth. vi. 33. [3] Col. iii. 2. [4] i. 5.

* This section and the following one can easily be arranged in questions and answers. The latter can be found in the definitions of the gifts and fruits of the Holy Ghost.

themselves to be wise, they became fools," says St. Paul.[1] By sin the mind is blinded, therefore it must receive the light of the Holy Spirit to get out of darkness. Those who are ever governed by human wisdom only, will learn soon that it is but folly before God. One day to their confusion will they bewail their lot and exclaim: "We fools—we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us."[2] Nothing can be more precious than the gift of wisdom, of which the Holy Spirit is the dispenser, and of Him who is wisdom increate and eternal we must implore it most fervently in this sacrament.

The Gift of Understanding.

2. *Understanding* is that second gift of the Holy Spirit by which our mind receives that superior light to penetrate the mysteries of God, and to acquire a fuller knowledge of the teachings of our holy religion. Sin, too, darkened the understanding, and consequently it sank from its height of heavenly light into the lowness of earthly shadows. To raise up this great mental power, to scatter the dense shadows and bring the mind again to divine contemplation, is the admirable effect which the Holy Ghost works in our understanding. Wherefore the prophet beseeches the Lord: "Give me understanding, and I will search Thy law, and I will keep it with my whole heart."[3] How many simple persons with this gift of the Holy Spirit, surpassed mighty minds and put to confusion proud philosophers!

The Gift of Counsel.

3. *Counsel* is that gift by which the Spirit of God leads the troubled soul out of the snares of the evil spirit, and guides those led by Him through the winding paths of worldly schools

[1] Rom. i. 22. [2] Wisdom. v. 4, 6. [3] Psalm cxviii. 34.

and sects. How serious are the doubts which render choice so difficult, how harassing and perplexing the suggestions that hide the rays of heavenly light from the mind! For this reason the righteous always implore that gift of the Holy Spirit which points to the surest way, the safest remedy to get rid of indecision, wavering, skepticism, the labyrinth of so many souls that drift away from truth revealed and duties most sacred.

The Gift of Knowledge.

4. *Knowledge*, finally, is that gift by which the Holy Spirit enriches the mind with that superior science which controls its thoughts and sentiments in accordance with divine revelation. It fills the soul with holy conviction that exerts such wholesome influence and wields so great a power over others, as we read of the Fathers and great Doctors of the Church, the preachers and expounders of the faith. It is of this gift of knowledge that St. Bernard writes: "There are some who strive after knowledge, to *merely* know, and that is abominable curiosity; there are others who seek after knowledge to become prominent and gain applause, this is sickly vanity; others again aim at knowledge for the sake of gain, and this is despicable traffic; lastly, there are those who acquire knowledge to be well grounded and instructed in their duties, and hence to lead others in their sacred obligations, and this is true knowledge, and truly the gift of the Holy Ghost."[1] Of what avail is mere human knowledge, when divorced from the divine and eternal? Great minds have not unfrequently fallen into the abyss because their knowledge was not inspired from above and guided by the Holy Spirit. Of such knowledge St. Paul says: "It puffeth up."[2]

The Gift of Fortitude.

5. *Fortitude* is that gift of the Holy Spirit which gives us

[1] Serm. 26, in Cantic. [2] 1 Cor. viii. 1.

the courage to overcome the obstacles that oppose our salvation. That proneness to evil is what the Apostle means when he says: "I find then a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God according to the inward man. But I see another law in my members, fighting against the law of my mind, captivating me in the law of sin."[1] The pagan poet expressed the same sad truth: *Video meliora proboque, deteriora sequor*, i. e., I see that which is better and approve of it, but I follow that which is worse. The will of man thrown upon itself, unaided by grace, will be found too weak and wavering between good and evil, the law of the spirit and the law of the flesh. It is God, the Holy Spirit, "Who worketh in you, both to will and to accomplish;"[2] and thus our infirmity is made perfect by the gift of fortitude.[3] The admirable effects of this gift conferred by the Holy Spirit are most conspicuous in the martyrs who have endured tortures of every kind, even death most cruel. Our frail heart sighs for this supernatural strength, promised by the Saviour through the coming of the Holy Ghost into our hearts, so that every Christian thus fortified may exclaim: "Thanks be to God, Who always maketh us triumph in Christ Jesus."[4]

The Gift of Piety.

6. *Piety* or *Godliness* is that peculiar gift which sweetly bends the will into union with God, and yields cheerfully to Him as a child to his father. To serve God becomes, by this gift of piety, a light and sweet burden; the soul loves to commune with Him by prayer, thus acquiring the grace of devotion, which plunges it, as it were, into an inexhaustible source of peace, joy and consolation. It is the spirit of godliness which breathes in such a Christian. "The Spirit also helpeth our infirmity. For we know not what we should pray for as

[1] Rom. vii. 21 ff. [2] Philipp. ii. 13. [3] 2 Cor. xii. 9. [4] Ib. ii. 14.

we ought; but the Spirit Himself asketh for us with unspeakable groanings."[1] To study the lives of the saints, and to examine the example of the righteous and eminent Christians throughout all ages, will furnish proofs most convincing of the working of this gift of the Holy Spirit in the soul.

The Gift of Fear of God.

7. *Fear of God* is that gift which fills the soul with a holy horror against sin, and anything that displeases God. This fear is a *filial* one, and constantly exercises a salutary check upon the passions by inspiring dread of the divine judgment, ever reminding us that it is a fearful thing to fall into the hands of the living God,[2] that is, to die in mortal sin—an enemy of God. Fear of God is called the beginning of wisdom, for this reason that the will is steeled against all allurements, willing to sacrifice worldly considerations and honors, disregarding human respect rather than incur divine displeasure and wrath, mindful of the Saviour's words: "Fear ye not them that kill the body, . . . but rather fear Him that can destroy both body and soul into hell."[3]

§ 12. THE FRUITS OF THE HOLY SPIRIT.

Question 13. Which are the fruits of the Holy Spirit?

Answer. The twelve Fruits of the Holy Spirit are *Charity*, *Joy*, *Peace*, *Patience*, *Benignity*, *Goodness*, *Longanimity*, *Faith*, *Modesty*, *Continency*, and *Chastity*.[4]

Holy Scripture very frequently compares man to a tree that brings forth fruit. Whereto our Saviour adds: "Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire."[5] As Christians we have been planted in

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[1] Rom. viii. 26. [2] Heb. x. 31. [3] Matth. x. 28. [4] Gal. v. 22, 23. [5] Matth. vii. 19.

God's garden—that is, His Church on earth—in order to bring forth good fruit. Now the time has come when the heavenly Gardener looks for these fruits. By the sacrament of Confirmation, "you shall receive the power of the Holy Ghost coming upon you,"[1] whereby we are "filled with the fruit of justice through Jesus Christ, unto the glory and praise of God."[2] We must show by our lives that the Holy Ghost is in us. "By their fruits you shall know them," says our Saviour.[3] Hence the Apostle, after recounting the works of the flesh which *exclude* from the kingdom of God, and enumerating the *Fruits of the Holy Ghost*, which make us to be Christ's, thus concludes: "If we live in the Spirit, let us also walk in the Spirit."[4]

"Neglect not the grace that is in thee."[5] These words may be said to everyone who has received in confirmation the fruits of justice in the Holy Spirit. These fruits we must preserve in our souls through our whole life. "For we must all be manifested before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil."[6] "Bring forth fruits in patience," are the words of the Lord.[7] "May the God of peace sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless for the coming of our Lord Jesus Christ."[8]

The Fruit of Charity.

1. *Charity* consists in the love of God and our neighbor. Of this precious fruit it is said: "The charity of God is poured forth in our hearts by the Holy Ghost."[9] It is the *test* of the in-dwelling of the Holy Spirit in our hearts; the foundation of all justice; "the first and greatest commandment;"[10] "the

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[1] Acts i. 8. [2] Phil. i. 11. [3] Matth. vii. 16. [4] Gal. v. 19-25. [5] 1 Tim. iv. 14. [6] 2 Cor. v. 10. [7] Luke viii. 15. [8] 1 Thess. v. 23. [9] Rom. v. 5. [10] Luke xvi. 27.

fulfilling of the law;"[1] "the bond of perfection."[2] "Above all have charity," says the Apostle. Had we not this love, we would have received the Holy Ghost in vain. His love consists in "that we keep His commandments; and His commandments are not heavy."[3] The Lord declares: "He that hath My commandments and keepeth them, he it is that loveth Me."[4] It would be a sad illusion and a mockery to pretend to love God, and transgress His commandments: for every wilful mortal sin breaks the bond of love between God and man. Genuine love strives ever to please God. Such was the love of the Son of Man, who says: "I came down from heaven, not to do My own will, but the will of Him that sent Me."[5] "I always do the things that please Him."[6] "I have given you an example, that as I have done to you, so you do also."[7] The Apostles and saints, all the just, walked in the footsteps of their divine Master. "Who then shall separate us from the love of Christ? shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?"[8] The love of this world and the love of God cannot dwell in the same heart. Our God is a jealous God, and therefore claims our *entire* love and homage. The love of our neighbor is included in this love of God: "This commandment we have from God, that he who loveth God love also his brother."[9] Yea, the Apostle hesitates not to assert: "If any man say, I love God, and hateth his brother, he is a liar."[10] Our neighbor, too, possesses the image of God in his soul; he, too, is redeemed by the blood of Christ. "By this shall all men know that you are My disciples, if you have love one for another."[11] We are to love our fellow-creatures not "in word, nor in tongue, but in deed and in truth,"[12] as our Model and Prototype did. Wherefore the Apostle says: "Be ye therefore followers of God, as

[1] Rom. xiii. 10. [2] Col. iii. 14. [3] 1 John v. 3. [4] John xiv. 21. [5] Ib. vi. 38. [6] Ib. viii. 29. [7] Ib. xiii. 15. [8] Rom. viii. 35. [9] 1 John iv. 21. [10] Ib. iv. 20. [11] John xiii. 35. [12] 1 John iii. 18.

most dear children, and walk in love, as Christ also hath loved us."[1] In what manner we are to do this is plainly stated: "All things therefore whatsoever you would that men should do to you, do you also to them."[2] And according to the wise admonition of the elder Tobias to his son: "See thou never do to another what thou wouldst hate to have done to thee by another."[3] No one, be he friend or foe, is to be excluded, for Christ's sake. No doubt to practice this will require self-denial and severe struggles, but the Holy Spirit will confer this grace as He did with the early Christians, of whom it is written: "The multitude of believers had but *one* heart and *one* soul."[4] The world was astounded, so that the heathens exclaimed: Behold how they love one another, and are ready to die! Let us heed the Apostle's injunction: "Now lay you also all away anger, indignation, malice, blasphemy, filthy speech; . . . put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another."[5] Doing this, the *second* fruit of the Holy Ghost will follow you and be your portion.

The Fruit of Joy.

2. How can true and lasting joy dwell in a perverse and wicked heart? On the contrary, "tribulation and anguish upon every soul of man that worketh evil."[6] The sinner may delight in sensuality, indulging his evil passions; but, alas! it is a false fleeting joy, soon changing into bitterness and sorrow. The thought of the severe judgments of God, and the pangs of conscience, bring on tribulation and sadness; for the kingdom of God is not meat and drink, that is, does not consist in sensual delights, but is justice, and peace, and joy in the Holy Ghost.[7] "A secure mind is like a continual feast."[8] If we

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[1] Eph. v. 1, 2. [2] Matth. vii. 12. [3] Tob. iv. 16. [4] Acts iv. 32. [5] Col. iii. 8–13. [6] Rom. ii. 29. [7] Ib. xiv. 17. [8] Prov. xv. 15.

walk in the love of God, and find our delight in ready obedience to His holy law, even though in the midst of trials and tribulation, we can say with St. Paul: "I am filled with comfort, I exceedingly abound with joy in all our tribulation."[1] "He that abideth in charity, abideth in God, and God in him."[2] Joy is the inheritance of those to whom the Holy Spirit gives testimony, that they are the sons of God.[3] Truly this *joy of the heart*, beating in unison with the divine will, is that sweet and precious fruit, coming to us by the pouring out of the Holy Ghost.

The Fruit of Peace.

3. *Peace* is the third fruit of the Holy Spirit; it is born of love and joy. "Much peace have they that love Thy law," says the psalmist.[4] Peace only reigns in the soul that is free from the grievous burden of enmity with God, contracted by deadly sin; and sacramental absolution procures this effect and restores peace; for the wicked have no peace, says the Holy Spirit. "My peace I give unto you," says the Lord, and He does so to the fullest extent when the Holy Ghost descends into our souls by this sacrament. Joy supposes peace, peace brings joy. Hence there is a close affinity between these two spiritual fruits, and they are inseparable from each other. Peace is defined by St. Thomas, *tranquillity of order;* but order consists in the harmony of law, i. e., of the human will with the divine will; therefore disorder creates strife and contention, the result of revolt which closed the gates of heaven. The Messiah was heralded by the glorious title *Princeps Pacis*, Prince of Peace; and when the *Word was made flesh*, His advent on earth, as the choir of heavenly spirits over Bethlehem's fields announced, brought peace to men of good will.[5] When the Saviour triumphed over death and appeared to His

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[1] 2 Cor. vii. 4. [2] 1 John iv. 16. [3] Rom. viii. 16. [4] Psalm cxviii. 185. [5] Luke ii. 14

Apostles, the first greeting was, "Peace be to you."[1] "For God is not the God of dissension, but of peace."[2] Among those who are blessed our Lord mentions the peaceable, the *peacemakers*, for it is characteristic of the children of God.[3] The Apostle declares of the Redeemer: "He is our peace, who hath made both one, breaking down the middle wall of partition, . . . and coming, He preached peace to you that were afar off, and peace to them that were nigh. For by him we have access both in one Spirit to the Father."[4] It pleased the Father through Christ "to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things on earth and the things that are in heaven."[5] He established peace between heaven and earth. We must enjoy this peace with our fellow-men: "If it be possible, as much as is in you, having peace with all men."[6] It is a most estimable gift, and St. Augustine calls "peace the cheerfulness of mind, the rest of the soul, the simplicity of heart, the bond of love; it destroys enmities, ends war, bridles anger, keepeth down the haughty, loves the humble, unites those opposed to each other. It is something agreeable. He who possesses it, let him cling to it; he who hath lost it, let him strive to regain it." As the early Christians were of *one heart and of one mind*, so must we be united and breathe peace throughout our lives.

The Fruit of Patience.

4. *Patience* is that fruit of the Holy Spirit which disposes the soul to be resigned and composed in suffering and tribulation. No one is exempt from them, for "great labor is created for all men, and a heavy yoke is upon the children of Adam from the day of their coming out of their mother's womb until the day of their burial into the mother of all."[7] God permits

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[1] Luke xxiv. 36; John xx. 19, 20. [2] 1 Cor. xiv, 33; Rom. xv. 33. [3] Matth. v. 9. [4] Eph. ii. 14, 17, 18. [5] Col. i. 20. [6] Rom. xii. 18. [7] Eccles. xl. 9.

these trials, so that our virtue be tested and our merit increased; wherefore St. James says: "Knowing that the trying of your faith worketh patience. And patience hath a perfect work."[1] The Lord calls those blessed who, according to His own example, suffer patiently.[2] By patience we submit to the dispositions of a loving Providence; it teaches us ever to thank God. Patience aids our infirmity. For this fruit of the Holy Ghost we should always pray, that He may "*confirm* your hearts without blame, in holiness before God and our Father, at the coming of our Lord Jesus Christ with all His saints."[3] Finally, it is by patience that we shall possess our souls.[4] Nothing can be more conducive to victory than patience; hence the Apostle tires not to repeat that the Lord may direct our hearts in the charity of God, and the patience of Christ,[5] and again he adds: "Now the Lord of peace Himself give you everlasting peace in every place;"[6] which peace secures that patience "necessary for you, that, doing the will of God, you may receive the promise."[7]

The Fruit of Benignity.

5. *Benignity* is that disposition of heart that inclines to charity in our sentiments towards our neighbor. "Those are called benignant, whom the good fire of love makes fervent in doing good to their neighbors," says St. Thomas.[8] He who always seeks to interpret the words and actions of his neighbor favorably and attributes no malice to him; who rather excuses than condemns; who "thinketh no evil,"[9] he is kind. Unjust suspicion, prejudice, evil constructions in word or thought, rash judgments, are not compatible with a benignant mind. We should be inclined, says St. Bernard, to favor the intention, if we cannot excuse the act. The malice of the world,

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[1] Epistle i. 3, 4. [2] Matth. v. 11. [3] 1 Thess. iii. 13. [4] Luke xxi. 19. [5] 2 Thess. iii. 5. [6] Ib. 16. [7] Hebr. x. 36. [8] S. Th. i. 2, q. 70, a. iii. [9] 1 Cor. xiii. 5.

which takes umbrage on the slightest pretext, must put a benignant man on his guard. To judge rashly, i. e., without good and sufficient cause, is to sin against justice. Every man has a right to be esteemed righteous and innocent; claiming the same privilege in our own behalf, why not respect it for others? You have often not the knowledge to pass justly upon your fellow-man. Or can you penetrate into the recesses of his heart? God alone knows the motives of acts or omissions. "I am the Lord that search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices."[1] Do not presume to interfere with this prerogative of God. "Wherefore," says St. Paul, "thou art inexcusable, O man, whosoever thou art, that judgest."[2] Christ our Lord says: "Judge not that you may not be judged. For with what measure you mete, it shall be measured to you again."[3] Verily, a lovable trait of character is benignity, chastened by divine grace, and, as it were, a sweet bud of charity; it attracts all and surrounds those who possess it with a certain halo in this life; hence the Apostle urges us: "Put ye on therefore, as the elect of God, . . . the bowels of mercy, *benignity*,[4] etc.," and "be ye kind one to another."[5]

The Fruit of Goodness.

6. *Goodness* denotes a readiness to be benevolent, wherever and whenever we can, towards all. "Charity is kind."[6] We know well those words: "If any man say, I love God, and hateth his brother, he is a liar." We must not content ourselves to assure the poor, the afflicted, of our sympathy only; but goodness is ready to console, to help, to bless, whenever it can. "Let us not love in word, nor in tongue, but in deed and in truth."[7] Such was the goodness of all sincere Christians. "If a brother or sister be naked, and want daily food,

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[1] Jerem. xvii. 10. [2] Rom. ii. 1. [3] Matth. vii. 1, 2. [4] Col. iii. 12. [5] Eph. iv. 32. [6] 1 Cor. xiii. 4. [7] 1 John iii. 18.

and one of you say to them, Go in peace, be you warmed and filled, yet give them not these things that are necessary for the body, what shall it profit?"[1] Not even our enemies can be excluded from sharing in this *goodness of heart;* not indeed, for selfish motives, but for God. "Whatsoever you do, do it from the heart, as to the Lord, and not to men."[2] Do not interpose your inability, your want of means; you can always spare something which, as the mite of the widow, has merit before God. Your counsel, your prayers, will alleviate misery and affliction, that the Father of mercies may grant help and consolation in good season. "Blessed is he that understandeth concerning the needy and the poor. The Lord will deliver him in the evil day."[3] "Alms delivereth from death, purgeth from sins, and maketh to find mercy and life everlasting."[4]

The Fruit of Longanimity.

7. *Longanimity* is that species of charity which inclines us to bear with our own infirmities, faults and imperfections, and with those of our neighbors.[5] It is indeed a fruit bestowed on our souls by the Holy Ghost, and we need it throughout our lives. "In many things we all offend," says the Apostle St. James. How many are the occasions that present themselves for the exercise of this virtue? "Charity beareth all things, endureth all."[6] "Bear ye one another's burdens, and so you shall fulfill the law of Christ."[7] Oftentimes this may prove a severe task, but it will be sufficient to consider the longanimity of God in our behalf. We cannot escape the logical conclusion; we cannot palliate our hardheartedness, impatience and passionate outbursts. Does God always show His wrath, and punish us when we provoke Him? "Thou art a gracious and merciful God, patient and of much compassion, and easy to forgive

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[1] James ii. 16. [2] Col. iii. 23. [4] Psalm xl. 2. [4] Tob. xii. 9. [5] S. Th. i. 2. q. 70, art. iii. iv. [6] 1 Cor. xiii. 7. [7] Gal. vi. 2.

all," says the prophet.[1] The life of our Lord is replete with this spirit of longanimity towards His own disciples who failed to understand things the most simple, which caused Him to say: "How long shall I suffer you?"[2] When the Samaritans refused to receive the Lord, His disciples would command fire from heaven to consume them, whereupon He rebuked them: "You know not of what spirit you are."[3] When, at the close of day, attended by many fatigues and labors, the multitude continued to press around Him, and brought also their children that He might bless them, the Apostles forbade them; but the Lord again interfered, saying: "Let them come unto Me, and forbid them not."[4] In the intercourse of daily life, in the family circle, amid friends and towards servants even, and inferiors, how precious a fruit of genuine charity is forbearance! To this end the Apostle exhorts all: "Bear with one another, and forgive one another if any have a complaint against one another; even as the Lord hath forgiven you, so do you also."[5]

The Fruit of Mildness.

8. *Mildness*, or meekness, is closely allied to longanimity, and presupposes it; in fact, cannot exist without it. Mildness is that virtue which subdues anger, bad temper, and the susceptibilities of nature in dealing with our neighbors. St. Thomas teaches that meekness, restraining man's ire, disposes our soul to bear quietly the evils done to us by others.[6] Like a delicious fruit growing on the tree of charity, it is without doubt an effect of the grace of the Holy Spirit. Meekness is opposed to anger and irascibility. Nature is prone to wrath, quick to murmur, ready to burst into evil temper; hence a source of harm and offense: it often fills the heart with bitter feelings, which take the outward form of reproach,

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[1] Jonas iv. 2. [2] Mark ix. 18. [3] Luke ix. 55. [4] Matth. xix. 14. [5] Col. iii. 13. [6] S. Th. i. 2, q. 70, a. iii.

of slurs, and of language calculated to wound our fellow-beings. Meekness teaches us to suppress these uprisings and coarse emotions according to those words: "Charity is not provoked to anger."[1] "Meek are those who are not driven with the struggles of discord, or not worried by anger, who are not hardened by asperity, who are not spurred on to rage or cruelty," says St. Ambrose, "but rather hold close to God with a loving heart, and carry themselves mildly and gently with their neighbors, striving to calm by silence, by a pleasant word, or by patient suffering, any provocation to harshness or anger. Meekness enables us to keep in reasonable subjection any excitement of mind, to check the tongue in order not to repay abuse with abuse, reviling with reviling. The meek heart may keenly feel the affronts and injuries offered, and be tempted to impatience, murmuring; but it knows how to check the emotions of the soul; it loses not its composure, and acts, speaks, judges calmly and dispassionately. The result, the fruit of spiritual grace, is that imprecations, blasphemy, cursing and such like, do not defile the lips of those that possess this fruit of mildness and are mindful of the invitation of the Lord, who, by word and example, blesses them that follow Him. "Learn of Me, because I am meek and humble of heart."[2] "Blessed are the meek; for they shall possess the land."[3] Behold His meekness in suffering so many injuries, revilings and reproaches; in His conduct towards His disciples, and towards Judas: "Friend, whereto art thou come?"[4] From the very cross, in return for mockery and insult, He prays: "Father, forgive them." Truly could He say: "Learn of Me, because I am meek." As the Lord, so the disciple. "I beseech you," says St. Paul, "that you walk worthy of the vocation in which you are called, with all humility and *mildness*, with patience, supporting one another in charity."[5] The holy deacon Stephen,

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[1] 1 Cor. xiii. 5. [2] Matth. xi. 29. [3] Ib. v. 4. [4] Ib. xxvi. 50. [5] Eph. iv. 2.

in the midst of those gnashing with their teeth at him, prayed: "Lord, lay not this sin to their charge."[1] Alas, what a contrast do so many Christians show, in regard to this most desirable and precious fruit of the Holy Ghost!

The Fruit of Faith.

9. *Faith*, or fidelity, is that virtue which inclines to abide with filial confidence in God towards all men, "so that we do not harm our neighbors by fraud or cunning."[2] Both by natural and divine law do we owe fealty *to God*, our Creator and Supreme Lord. As Christians we took the vows of fidelity in baptism and confirmation; by oaths most sacred are we bound to a loyal and perpetual allegiance to our great King and Chief. To break these vows, to violate these oaths, would it not be treason and perjury, crimes detestable alike before God and man? Therefore it is written for the angel of the Church of Ephesus: "Be thou faithful unto death, and I will give thee the crown of life."[3] How have we kept this fidelity to the standard of the Cross, the sign we received on our foreheads? "What has Christ done to thee," says St. Cyprian to the faithless Fortunatus, "that you have deserted Him, and given yourself in bondage to Satan, from which He delivered you by His blood? You have promised Him fidelity in the sight of the Church, *you have received* the Holy Ghost and His *gifts* as a pledge of the crown of glory which was prepared for you." This fidelity must be shown by a firm compliance with the duties of your calling. What must we think of those Christians who neglect the obligations of their sacred dignity, of which St. Paul writes: "Walk worthy of the vocation in which you are called."

This fidelity towards God involves a similar line of conduct towards *our fellow-creatures*. Honor and self-respect demand

[1] Acts vii. 59. [2] S. Th. l. c. [3] Apoc. ii. 10.

that we acquit ourselves faithfully of our word and promise towards all, even though sacrifice and self-denial were the price of doing so. The Holy Ghost praises the man "that speaketh truth in his heart, who had not used deceit in his tongue; that sweareth to his neighbor and deceiveth not."[1] "They that deal faithfully please Him (the Lord)."[2] What a rare thing among men is fidelity; and yet what a glorious fruit which the Holy Spirit bestows upon us, if we but implore it and jealously watch lest we lose it.

The Fruit of Modesty.

10. *Modesty* is that virtue which regulates our exterior actions, and lends a lovable grace and affability even before the world. "Let your *modesty* be known to all men."[3] It holds affinity to moderation and is founded on it, and springs from it; in fact, modesty is the outward expression of moderation. Modesty teaches us measure in the enjoyment of earthly things and pleasures. "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?"[4] Moderation leads to a proper estimate of all things placed at our disposal, or within our reach, and restrains from over-indulgence, arrogance, or presumption. It places the mind in that disposition which, while supposing the faculty of judging things according to their true value, enjoins at the same time a reasonable use of them. Consequently, based upon a correct idea of the importance of the things of this earth, moderation inclines the mind to an humble sense of its own worth and standing, and, inasmuch as it is apparent in our life, it adds the *virtue* of modesty. We may indeed seek temporal goods, as wealth, possessions, honors, yet we must subordinate them to those of a higher order, and regard them only as means of reaching our final destiny. Whosoever exceeds the limits of

[1] Psalm xiv. 3, 4. [2] Prov. xii. 22. [3] Philipp. iv. 5. [4] Matth. xvi. 26.

rational or lawful ambition in the race for honors, distinction and wealth, and wantonly indulges mammon, sins against moderation, and places the true end of life in jeopardy. "He that maketh haste to be rich, shall not be innocent."[1] "He that loveth gold shall not be justified. . . . Gold is a stumbling-block to them that sacrifice to it: woe to them that eagerly follow after it."[2] St. Paul emphatically declares: "They that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition."[3] Those that are moderate in their desires and have the spirit of sufficiency will reap more abundantly heavenly gifts. "The covetous man will not be satisfied till he consume his own soul."[4] On the contrary, "The life of a laborer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure."[5] "Do not believe," says the great St. Chrysostom, "that a great fortune will bring you joy; you can only enjoy yourself, if you do not strive to be rich. As long as we thirst, so long endures the torture; if we exhausted all wells and drank from a thousand fountains, the torture would only become greater." This race for money and pleasure is justly likened to a fever—a feverish man can never quench his thirst.

Moreover, the virtue of moderation tends also to restrain too great a desire of enjoyments, and love of sensual delights: for therein lies a great danger to the soul. "The kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost."[6] Only that man can enjoy peace and happiness who, seeing his substance increase, uses it with moderation, and lives a frugal life. Those who indulge to excess, in whatever it may be, will be dragged into dishonor, poverty, disgrace, and final ruin. The Lord Himself gives this warning: "Take heed to yourselves lest perhaps your hearts be over-

[1] Prov. xxviii. 20. [2] Eccles. xxxi. 5, 7. [3] 1 Tim. vi. 9. [4] Eccles. xiv. 9. [5] Ib. xl. 18. [6] Rom. xiv. 17.

charged with surfeiting and drunkenness, and the cares of this life; and that day (of judgment) come upon you suddenly."[1] Faithful to God and your neighbor, moderate in your desires and in the use of earthly goods and pleasures, what genuine enjoyment and peace of heart will be yours! Modesty will thus flow gently and freely in conversation and action, and as a fruit conferred by the Holy Ghost, will issue forth the good odor of a Christian soul.

The Fruit of Continency.

11. *Continency* is that virtue which enables us to abstain even from things not forbidden,[2] and keep the flesh in subjection and curb the sensual appetites. That we cannot indulge and yield to the impulse of corrupt nature without being severed from the love of God, and becoming slaves of our passions, is evident. "Go not after thy lusts, but turn away from thy own will. If thou give to thy soul her desires, she will make thee a joy to thy enemies."[3] The Apostle likewise admonishes: "Let not sin therefore, reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God as those that are alive from the dead; and your members as instruments of justice unto God."[4] We cannot but groan under this preponderating proneness to evil; courage is required to withstand the temptations and relentless attacks of the enemies of the soul. Those who have succumbed and tasted of the forbidden fruit may again fall prey to the powers of darkness. To maintain the ascendency of the spirit over the flesh, to arm ourselves against concupiscence, we must practice the virtue of continency, even so as to deny ourselves many things, if we would grow strong against evil promptings. "The imagination and thought of man's heart are prone to

[1] Luke xxi. 34. [2] S. Thom., l. c. [3] Eccles. xviii. 31. [4] Rom. vi. 12 f.

evil from their youth."[1] The predominant evils are pointed out by the Apostle: "All that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life."[2] Aided by the Holy Spirit, we shall conquer and triumph over all our enemies. A sensual world and perverse fashion of life, mere natural maxims, abhor restraint and deprecate continency: indulgence to excess, unbounded sway to all sorts of pleasures and appetites, is the *gospel of these modern days*. The terrible consequences to old and young are apparent on every hand, the dreadful ravages in homes and families, once so exemplary, must be traced to this unbridled supremacy of unlimited, immoderate enjoyment. It is precisely this breaking loose from the moorings of reason and faith which sends so many into the torrent of destruction, nay, into the jaws of hell. Therefore in youth continency must be practiced and held most sacred. "A young man, according to his way, even when he is old, he will not depart from it."[3] "Consider," says St. Francis de Sales, "the extraordinary continency of our Lord Jesus Christ, who treated His sacred body with extreme severity, to give us an example. If the cross of continency seems too hard, remember the vinegar and gall with which Christ satisfied His thirst upon the Cross."

The Fruit of Chastity.

12. *Chastity*, the last among the fruits of the Holy Spirit we have considered, crowns the whole work of spiritual life in God. Chastity is that gem of virtue which keeps the body in that purity demanded by our state of life. It consists in either abstinence or continence. In the former sense, it means innocence and virginity, and has been properly styled the *lily* among virtues. "O how beautiful is the *chaste* generation with glory, for the memory thereof is immortal, because it is known

[1] Gen. viii. 21. [2] 1 John ii. 16. [3] Prov. xxii. 6.

both with God and with men."[1] Chastity is the brightest ornament of the soul; it sheds around itself a halo and lustre incomparably sublime; it distinguishes man by dignified bearing, noble mien, winning modesty; inspires with awe and reverence; even compels the approval and esteem of the libertine. A chaste soul bears the very imprint of godliness, the Holy Spirit dwells therein as in His own temple, and Jesus is its exemplar and prototype, who said: "Blessed are the clean of heart, for they shall see God."[2]

Chastity, in the latter meaning, implies that purity of soul which is a necessary condition of holiness and justice even in the married state. St. Paul addresses himself to all Christians when he says: "For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor; not in the passion of lust, like the gentiles that know not God."[3] Alluding to the higher promises, he adds: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God."[4] In the sacrament of Confirmation the Holy Ghost sets up His throne, and invests the soul with purity and chastity. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy: for the temple of God is holy, which you are."[5] "All should walk," says St. Cyril of Jerusalem, "for God in the path of chastity; young men and virgins, old and young, all should practice chastity, and praise God. Let us acknowledge the glory of chastity, for its crown is that of the angels."

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[1] Wisdom iv. 1. [2] Matth. v. 8. [3] 1 Thess. iv. 3–5. [4] 2 Cor. vii. 1. [5] 1 Cor. iii. 16, 17.

CHAPTER IV.

MINISTER OF CONFIRMATION.

§ 13. ORDINARY AND EXTRAORDINARY MINISTER.

Question 14. Who has power to confirm?

Answer. The power to confirm resides in the bishops of the Church, who, succeeding the Apostles, are the *ordinary* ministers of Confirmation. Priests may become *extraordinary* ministers thereof by delegation of the Apostolic See.

1st. Such is the dignity of Confirmation that, according to scriptural tradition and practice, only the Apostles administered this sacrament; therefore, deacons had not the power, as appears from Acts viii. 14–18; xix. 6. This power of dispensing the fulness of grace was reserved to more perfect ministers in Orders and Jurisdiction, i. e., the Apostles. From the Apostles this right descended to their successors in office, and hence we see that the bishop is ever recognized as the *true, lawful* and *ordinary* minister of Confirmation. The earliest ancient tradition, written and unwritten, or practice, testifies to this right of the bishop, as is witnessed by the Apostolic Constitutions: "And after that (baptism), let the bishop anoint those that are baptized with ointment" (iii. 16). Cfr. Pope *Cornelius* in his letter to Fabius of Antioch, quoted by *Eusebius* in his History of the Church, vi. 43; *Cyprian* of Carthage, in his 73d Letter; *Pacian* in his Epistle to Symprose, 1, n. 6; the Synod of *Elvira*, Canons 38, 77; *Innocent I.* of Rome, Epist. ad Decent. c. iii.; *St. Jerome*, adv. Lucifer. n. 9; St. *Augustine*, Trinit. xv. 26, 46; *Leo*, Epist. 88, and many other Fathers and early synods, f. i. *Hispal.* II. c. vii. The Council of Florence calls the bishop

the ordinary minister of Confirmation (Decretum ad Armen.), and the Church has rejected the assertion that a simple priest can ordinarily administer this sacrament, in the general Council of Trent.[1] This particular and exclusive right of the bishops corresponds to the elevated rank of this sacrament. While the construction of an edifice is intrusted to those of an inferior grade, the completion of the same, the crowning of the structure, used to be reserved to the architect, or, more properly, to the master workman. In like manner, the crowning of the spiritual edifice which is begun in Baptism belongs to him who holds the highest rank and dignity among the ministers of Christ. As the commander of an army exercises the right of enrolling officers and soldiers, so the consecration of men for Christian warfare and service devolves upon the chief shepherds of Christ's flock, that is to say, the bishops.[2] In Confirmation, those who are baptized are sealed and anointed by him who possesses the plenitude of the priesthood. The bishops exercise this right not precisely in virtue of the higher order, received in consecration, but in virtue of their superior jurisdiction in the Church. St. Jerome positively declares this to be the ancient doctrine of the Church.[3]

2d. Hence, though the bishop is the ordinary minister of Confirmation, a simple priest may by *special delegation* become its *extraordinary* minister; not having the power himself, he may be vested with its exercise by him in whom resides the fulness of power in the Church. In accordance with the actual discipline, the Holy Apostolic See delegates this power to priests; but the chrism they use on such occasions must have been consecrated by the bishop.[4] But this extraordinary privilege is granted only in exceptional, important and urgent

[1] Sess. vii. de Confirm., c. iii. [2] Catech. of Trent, P. ii., on Confirm., n. 10, 11. [3] Adv. Lucifer. n. 8, 9; Epist. ad Evangel., 146. [4] Decr. Eugen. iv. pro Armen.; Pallavicini, Hist. Concil. Trid. 9, 7; Bened. xiv. De Syn. Dioc. l. vii., cc. 7, 8.

cases; in countries where there are no bishops. Such a practice was known in the earlier ages.[1] In 1483, the Council of Florence[2] speaks approvingly of the fact that by dispensation of the Holy See, for a reasonable and most urgent cause, a simple priest administers the sacrament of Confirmation with chrism consecrated by the bishop. In the Greek and other Churches of the East, Confirmation is quite generally administered by a priest immediately after solemn Baptism, but only by special delegation from the bishops, sanctioned, or at least tolerated, by the Apostolic See, as is the case with those Churches again united with Rome. When the Maronites accepted the Latin rite, the power to administer Confirmation by the priests was withdrawn.[3] At the Council of Florence the Greeks acknowledged that the power to confirm in this manner was exercised in pursuance of the canons of the Church, *canonice et legitime.* Concerning the ancient practice and teaching of the Greek Church there can be no doubt; the Western or Latin Church, however, consistently adhered to the principle of reserving the ordinary administration of Confirmation for the bishops. St. Chrysostom[4] plainly declares that the communication of the Holy Ghost was a privileged gift—*δῶρον ἐξαίρετον*—of the Apostles, and hence none but the chief pastors—*κορυφαῖοι*—had the same power.

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[1] Concil. Arausic. (441) c. i.; Arelat. II. cxxxvi.; Barcin. (599) c. xvi. [2] Decret. pro Armen. [3] Assem. cod. liturg. iii. p. 187. [4] Hom. in Actus, xviii. 3.

CHAPTER V.

DISPOSITIONS FOR CONFIRMATION.

§ 14. AGE OF THE CANDIDATES AND OTHER NECESSARY CONDITIONS.

Question 15. Who can and should receive Confirmation?

Answer. Any baptized person can receive it, yet it should be received at an age when one is sufficiently instructed in the truths of religion, and when the dangers to faith begin to manifest themselves, that is, when the full use of reason is attained.

Although it cannot be denied that in the early days of Christianity Confirmation followed closely after or was at times connected with Baptism even of younger children, as is still the practice in the Eastern Churches, yet even in those early ages instances are not wanting where Confirmation was separately administered, as we infer from the apostolic narrative at Samaria. Catechumens who received Baptism during a serious illness were confirmed on recovery, and St. Jerome admits that at his time the bishops went into the country to confirm those who had been baptized by priests and deacons.[1]

The *present discipline* of the Church, in usage for a long period, inclines to admit to Confirmation only those who have attained the use of reason; at least the seventh year, and more generally, according to the injunction of the Catechism of the Council of Trent, the *twelfth year* is the proper period of life.[2] Children are without doubt better disposed and prepared to receive the fulness of the gift of the Holy Spirit after having been instructed and admitted to first Holy Communion. It

[1] Adv. Lucif. [2] l. c., n. 15.

must be left, says our authority just quoted, with the pastors to fix the time, and watch with great care, that the *type* of a Christian be *perfected* by the sacred unction of the Holy Ghost in this sacrament in the souls of their flocks.

The bishops, as chief pastors of the flock of Christ, have, with this purpose in view, generally laid down wise and wholesome regulations governing the preparation and reception of this sacrament in their respective dioceses. Our times and the condition under which we live render the precious gifts of this mystery of the Holy Spirit more desirable than ever, and therefore the results upon our youthful Christians must be invaluable when the work is faithfully prepared in the hearts and minds of the elect of God.

Question 16. Which are the necessary conditions for receiving Confirmation?

Answer. 1. To receive this sacrament *validly* we must have been made members of the Church by Baptism. 2. To receive it *worthily*, we must be in the state of grace; that is, the soul must be free at least from all mortal sin. 3. We must be well instructed in the chief doctrines of faith, especially as to the *nature*, *effects* and *dignity* of this sacrament. 4. We must ardently desire the gifts of the Holy Ghost, and therefore prepare our hearts by devout prayer and other good works.

1st. No sacrament can be given to a person incapable of receiving it, says St. Thomas. But it is only by the sacramental character of holy Baptism that man is made capable of receiving the other sacraments. Hence whosoever has not imprinted on his soul that baptismal seal, cannot receive any other sacrament.[1] For this reason we say that Baptism is the door leading to the other sacraments. Hence, as we learn from Holy Scripture and the teaching of the Church, none but a person baptized is qualified to receive Confirmation.

[1] In 4, dist. 24, q. 1, a. 2, ad 3.

2d. To receive a *special sacramental grace*, the soul must be in a proper disposition. Confirmation being a *sacrament of the living*, a necessary condition for receiving it worthily is the absence of the guilt of grievous sin. Where there is no supernatural life, which consists in that intimate union of the soul with God by sanctifying grace, any increase or strengthening is impossible. Where there is no life, there can be no growth. Whosoever receives Confirmation in such a state of disgrace before God, cannot, although receiving the *sacramental character*, obtain that special increase of sanctifying grace; however, as soon as this obstacle, mortal sin, shall have been removed, the sacrament will produce its proper effects. When baptismal innocence is lost by mortal sin, it can only be regained by reconciliation with God; either by an act of perfect contrition, or by the sacrament of Penance, or both combined. Therefore sanctifying grace is indispensable in the subject or person, if he would receive not the mere outward sign, but also its peculiar graces; for the Holy Ghost cannot enter a soul where Satan reigns. The necessity for receiving Confirmation with this disposition of soul is obvious. "What participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial?"[1]

§ 15. DIFFERENT KINDS OF PREPARATION FOR CONFIRMATION.

Question 17. How manifold and of what kind is the preparation?

Answer. The preparation for Confirmation is twofold, as well of the *mind* as of the *heart;* and again, both are divided into a remote and proximate preparation.

1st. The *remote* preparation of the *mind* consists in acquiring the knowledge of the Christian doctrines and commandments

[1] 2 Cor. vi. 14, 15.

in general; the *proximate* in being properly instructed concerning the nature and effects of Confirmation.

As by divine precept Confirmation is morally necessary in order to become a perfect Christian and a valiant soldier to face the attacks of formidable enemies, it is necessary that he who is to be confirmed should be familiar with the principal truths of holy faith. By Baptism we receive the faith as a virtue infused into the soul—by Confirmation we are strengthened to profess that faith. Now, it is a strict duty to give testimony of the faith in us.[1]

Now, can this be done if we are ignorant of its teachings? Divine faith is intended to shine and win respect before the world by those who "adorn the doctrine of God their Saviour in all things," says St. Paul.[2] For this reason the Christian becomes an intrepid champion of the faith, when he can say of himself as the Lord did: "For this I was born, and for this came I into the world, that I should give testimony to the truth."[3]

No one, therefore, should be admitted to Confirmation unless he know the Lord's Prayer, the Angelic Salutation, the Apostles' Creed, the Commandments of God, the Precepts of the Church, the doctrine of the Sacraments, and especially should he be acquainted with the admirable effects and dignity of this sacrament.[4]

2d. The *remote* preparation of the *heart* consists in the purity of conscience; hence a good confession must precede. The *proximate* consists in recollection and spiritual retirement, so as to enkindle corresponding sentiments of love and desire for the gifts of the Holy Ghost.

A most *essential* condition is *purity of heart.* The love of God is poured out into our hearts by the Holy Ghost, when sin and iniquity are expelled therefrom by penance. It is a

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[1] Matth. x. 32, 33. [2] Tit. ii. 10. [3] John xviii. 37. [4] C. Balt, Pl. *III.* 218.

great sin to receive this sacrament with the stain of mortal guilt on the soul,—just as it is a sacrilege to receive it more than once. The Apostles were commanded by their Lord, "to stay in the city till you be endued with the power from on high."[1]

After the Lord rose up to heaven, "all were persevering in prayer."[2] "They were all together in the same place."[3] Thus it was in retirement and prayerful recollection that the Apostles and faithful disciples disposed themselves and enkindled their hearts with a longing for the coming of the Holy Spirit. So great a reverence becomes those wishing to be endued with the Holy Ghost in Confirmation, that it is the desire of the Church to join fasting, a praiseworthy and ancient custom, to the other works of piety.[4]

CHAPTER VI.

THE LITURGY OF CONFIRMATION.

§ 16. ON LITURGICAL CEREMONIES.

Question 18. What is the liturgy of Confirmation?

Answer. The liturgy means the sacred rite which the Church has prescribed for the administration of this sacrament.

The ceremonies, or *sacred acts*, that is, the *liturgy*, a word adapted from the Greek, are set forth in those official books called respectively the *Ritual*, the *Pontifical*, the *Missal*, the *Breviary*, and the *Ceremonial of Bishops*. According to these

[1] Luke xxiv. 49. [2] Acts i. 14. [3] Ib. ii. 1. [4] Catech. of Trent, l. c., n. 16.

the *public worship* of the Church must be carried out. Liturgy has gradually developed from the apostolic age down to our day; it consists in those rites which the Church, guided by the Holy Spirit, commands the bishops and priests, and her ministers, to make use of in the administration of the sacraments, in the celebration of the holy sacrifice, and in the other public offices or services. This ceremonial has become very elaborate, and as far as it relates to the celebration of the sacrifice of Mass, and to the administration of the sacraments, is partly *essential*, i. e., of *divine* precept, partly *accidental*, i. e., by *ecclesiastical* ordinance.

The *first reason* why ceremonies are employed is apparent, when we consider how dependent we are from the senses in receiving impressions, so that by the things visible we rise to the invisible, from the material to the spiritual. Thus the mind may be raised by signs and symbols to the higher supernatural effects which are therein contained and represented.[1] For, the visible signs of the sacraments are also *efficacious* signs of grace, as we have observed when treating of the matter and form of Confirmation. *Another reason* for the use of ceremonies, with whose effects and meaning the faithful should be made familiar, lies in the fact that the sacraments are thus administered with becoming dignity, calculated to inspire awe and respect, while the sublime, divine gifts are by them conveyed to the soul, and hence more vividly impressed on the minds of the faithful.[2]

§ 17. THE RITE OF CONFIRMATION.

Question 19. How is Confirmation administered?

Answer. 1. The Bishop about to confirm, with his hands *extended* towards those to be confirmed, prays that the Holy

[1] Counc. of Trent, de Sacrif. Miss. [2] Catech. of Trent, p. ii. de Baptis. lix.

Ghost descend upon them with His sevenfold gifts. 2. He *lays his hand* upon each one, *anointing* him with holy chrism on the forehead by the sign of the Cross and pronouncing the *sacramental words.* 3. He gently strikes each one on the cheek, and finally gives all who have been confirmed *his benediction.*

It is sufficiently clear that, after what has been said concerning the matter and form of this sacrament (§. 5), the manner of administering the same closely follows that observed by the Apostles and during the early ages.

1st. The opening prayers. General imposition of hands.

As soon as the Bishop is vested with the robes and symbols of his high-priestly office, with the mitre upon his head, holding the pastoral staff in his left hand, he proceeds to the middle of the altar. Here invoking in silent prayer the Holy Ghost, he turns about, and, sitting on the faldstool, washes his hands. This washing of the hands signifies the purity and sanctity with which the ministers of the sacraments should proceed to dispense the divine mysteries. "I will wash my hands among the innocent, and will compass Thy altar, O Lord!"[1] "Thou shalt wash me, and I shall be made whiter than snow;"[2] by which words the royal psalmist refers to the cleansing of the soul. Thereupon the Bishop rises, and turning again towards those to be confirmed, joining his hands before his breast, all the candidates meanwhile kneeling, he prays as follows: "May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sin." To which all may answer "Amen," i. e., So may it be. Then the Bishop, signing himself with his right hand from the forehead to the breast says:

V. Our help is in the name of the Lord.

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[1] Ps. xxv. 6. [2] Ps. l. 9.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

With his hands extended towards those to be confirmed, he says:

LET US PRAY.

Almighty, everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them Thy sevenfold Spirit, the Holy Paraclete from heaven.

R. Amen.

V. The spirit of wisdom and of understanding.

R. Amen.

V. The spirit of counsel and of fortitude.

R. Amen.

V. The spirit of knowledge and of godliness.

R. Amen.

Replenish them with the spirit of Thy fear, and sign them with the sign of the cross ✠ of Christ, in Thy mercy, unto life eternal. Through the same Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, God, world without end.

R. Amen.

a). This *raising* and *extending* of the Bishop's hands is a symbol of peculiar divine protection, according to those words of Isaias: "In the shadow of His hand He hath protected me."[1] "The lifting up of my hands as evening sacrifice."[2] "I stretched forth my hands to Thee."[3] The communication of the Holy Ghost, who is to be our Protector and Consoler, is thereby indicated. We are thus placed in this spiritual child-

[1] xlix. 2. [2] Ps. cxl. 2. [3] Ps. cxlii. 6.

hood under the guardianship of the Holy Spirit, that we may preserve beneath the wings of His guidance the inestimable gifts of faith against all our enemies.

b). The prayer accompanying this ceremony expresses the effect upon the soul of His servants, who have already been regenerated by baptism unto the remission of all their sins. The sevenfold gifts of the Holy Spirit, the Paraclete from heaven, descend upon them. The gift of *wisdom*, that they may henceforth relish and love the things divine; the gift of *understanding*, that they may be imbued with the holy truths and mysteries of faith; the gift of *counsel*, that they may seek in season whatever is for the glory of God and their own salvation; the gift of *fortitude*, to obtain courage to surmount and defy all obstacles and temptations; the gift of *knowledge*, that they may be enlightened to walk in the paths toward heaven, and avoid the circuitous ways leading to perdition; the gift of *piety*, that they may find it easy and sweet to bear the yoke of Christ; the gift of *fear*, that they may dread to incur divine displeasure, and be ever filled with salutary awe.

c). The making the *sign of the cross* signifies the *pledge* of redemption and of victory given to the disciple of Christ unto life everlasting.

2d. The essential rite.

a). The Bishop now sits on the faldstool, or, if the number of persons to be confirmed requires it, he stands with his mitre on, and confirms them, arranged in rows and kneeling in order. As each approaches the Bishop, and while in a kneeling posture, he lays his hand upon the head of the candidate before him, inquiring the name of each one who is presented to him by the godfather or godmother. These remain standing with their right hand placed upon the right shoulder of their spiritual wards.

Already in the old Law, the laying on of hands was used as

the symbol of communicating divine blessings. Thus the patriarch Jacob placed his hands upon the sons of Joseph, and blessed them.[1] Moses laid his hands upon Josue, when he ordained him as his successor.[2] In the new Law the Lord laid His hands upon the little ones, blessing them; likewise upon the sick that were brought to Him; and finally, gave His Apostles the power to bestow the gifts of the Holy Ghost by the laying on of their hands. In virtue of the same power, the Bishop does the same, pronouncing the *sacramental* words, by which the Holy Spirit descends upon each one, and remains with His *gifts* in the soul as long as the love of God is not expelled therefrom.

b). The Bishop, dipping his thumb into the holy chrism and repeating the Saint's name which is taken by each one, pronounces the sacramental formula: *N. I sign thee with the sign of the Cross,* ✠ and at the same time anointing him upon the forehead in the form of a cross, continues, *And I confirm thee with the chrism of salvation. In the name of the Father,* ✠ *and of the Son,* ✠ *and of the Holy* ✠ *Ghost. R.* Amen. Then, striking him gently on the cheek, he says: *Peace be to thee!*

Question 20. Why is the forehead anointed with the sign of the Cross? *

Answer. 1. To teach us that sacramental grace is given in virtue of the sacrifice of the Cross only. 2. To remind those confirmed that they must not be ashamed to boldly profess their faith in Christ Jesus crucified. 3. That by this sacred unction the soul is sealed in the Holy Ghost by a spiritual, indelible mark, which enrolls those confirmed forever in the service of Christ.

a). The anointing is done on the forehead, because it is the *seat of honor;* for modesty, shame and confusion bring

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[1] Gen. xlviii. 14. [2] Deut. xxvii. 23.

* On the meaning of the anointing with holy chrism, see §§. 6, 7.

blushes to the front. The signs of these affections commonly show themselves on the forehead.[1] Hence the Council of Florence says: "The forehead is the seat of modesty; therefore is the Christian anointed there, that he should not be ashamed of the name and cross of Christ, which is a stumbling-block to the Jews, and foolishness to the Gentiles." We are ready to exclaim with the Apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."[2] The Christian anointed in this sacrament is strengthened to profess his belief in Christ Jesus with an unblushing front and candor of heart, whenever the glory of God or the edification of his neighbor requires it. "I am not ashamed of the Gospel."[3] "Not without cause did Christ imprint His seal upon our front, the seat of shame, that we Christians should not be ashamed of His abasement."[4] Nay, the Christian must put aside all fear and human respect and never blush of his Lord and Master, bearing in mind: "He that shall be ashamed of Me and of My words, of him the Son of Man shall be ashamed, when He shall come in His majesty, and that of His Father, and of the holy angels."[5]

b). The Bishop does the anointing by the *sign of the Cross*, which is formed on the nobler part of the body, just as a soldier is distinguished by special insignia from other men.[6] The Cross is the standard of victory over sin, death and hell; it is the glorious emblem of our Chief; it represents the sum total, as it were, of His doctrine. Therefore a Christian soldier can under no pretext whatsoever desert the Cross of Christ, the mark of which he received on his forehead. It would be treason to abandon His standard by going over to the enemy by wilful mortal sin.

3d. The blow on the cheek.

Question 21. What does the slight blow on the cheek signify?

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[1] Catech. of Trent, p. ii. de confirm. 20. [2] Gal. vi. 14. [3] Rom. i. 16. [4] St. Augustine, Expl. in Ps. xxx. [5] Luke ix. 26. [6] Catech. of Trent.

Answer. It should remind the Christian that being anointed and strengthened, he should be a valiant athlete, ready to suffer with unflinching heart every adversity, even death, for the name of Christ.

The Christian, after being confirmed, should rise "endued with the power from on high;"[1] and patiently endure affronts for his faith. The Lord Himself has set the example before us when He received a blow from the servant of the high-priest.[2] Besides, did He not foretell these things: "The servant is not greater than his master. If they have persecuted Me, they will also persecute you."[3] Albeit we may not, as in the early ages of persecution by fire and sword, be placed in chains and dungeons, yet temptation, contempt, calumny, mockery, reviling, will be our portion, if we prove loyal and God-fearing. Of the Apostles it is written: "They went away from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus."[4]

St. Charles Borromeo says: "The newly confirmed Christian should know that he became a soldier whose battle and victory should not consist in casting about reproach, but rather suffering the same; he should know not to seek the pleasing and comfortable things of life, but the meek endurance of trials It is his duty to stand in the front array of battle, and should so face the assaults and spears of the enemy that, although they may wound the body, ambition and earthly goods, they will in no wise hurt the soul." Of such the Lord said: "Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven." "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven."[5]

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[1] Luke xxiv. 49. [2] John xviii. 22, 23. [3] John xv. 20. [4] Acts v. 41. [5] Matth. v. 10 ff.

Question 22. What does the Bishop say when he gives the blow on the cheek of those confirmed?

Answer. He gives them the greeting of peace in the Lord: "Peace be with you!" which means, that now he who is confirmed enjoys the peace of God, the Holy Ghost, that is, the fulness of heavenly grace.

This peace can only be preserved amid great trials and tribulations. Yet we must remember that the Holy Spirit is called the Paraclete, i. e., the Comforter, who gives us "the peace of God, which surpasseth all understanding," and which will "keep your hearts and minds in Christ Jesus."[1] It is the sweetest fruit of the Holy Spirit, and all our efforts must be directed towards keeping this peace with God and our fellow-men. When the Bishop gives this gentle admonition with the wish of peace, you should take away with you this important lesson, that without the grace of the Holy Spirit, which Christ so bountifully provided in this and other sacraments, there can be no true peace nor genuine happiness here below. The Apostle beseeches all to support "one another in charity, careful to keep the unity of the Spirit in the bond of peace."[2]

4th. The concluding prayers and blessing.

1. When all have been confirmed, the Bishop wipes and washes his hands, during which the choir or clergy sing or read the following Antiphon, all in the meantime kneeling: "Confirm, O Lord, that which Thou hast wrought in us, from Thy holy temple which is in Jerusalem."[3] *V.* Glory be to the Father, etc. The Antiphon "Confirm, etc.," is then repeated.

2. The Bishop now rises, and, standing before the altar with hands joined before his breast, says:

V. Show us Thy mercy, O Lord.

R. And grant us Thy salvation.

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[1] Philipp. iv. 7. [2] Eph. iv. 2, 3. [3] Ps. lxvii. 29, 30.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Then, with his hands still joined before his breast, all those confirmed yet kneeling, he prays as follows :

LET US PRAY.

God, who didst give to Thine Apostles the Holy Spirit, and didst ordain that by them and their successors He should be delivered to the rest of the faithful, look mercifully on the service of our humility, and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the Holy Cross, may by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of His glory. Who with the Father and the same Holy Spirit livest and reignest, God, world without end.

R. Amen.

Then he adds : *Behold, thus shall every man be blessed that feareth the Lord.*

3. The Bishop turning about toward the persons confirmed, imparts with the sign of the Cross over them the following blessing :

May the Lord bless ✠ you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting.[1]

R. Amen.

§ 18. WHAT THE CANDIDATES OUGHT TO OBSERVE JUST BEFORE AND DURING THE SACRED RITE.

Question 23. How should the candidates present themselves for this holy rite ?

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[1] Ps. cxxv. 5.

Answer. 1. They should appear in decent and modest attire or dress.

2. They should have their forehead neat, and the hair so arranged as to leave the forehead open and free to be anointed.

3. They should approach the altar with due reverence and with hands joined before their breast.

Question 24. What should the candidates do when about to be confirmed?

Answer. 1. They should most fervently ask for the gifts of the Holy Spirit. 2. They should promise to live and die as loyal, faithful soldiers of Christ. 3. They should be present from the beginning of the sacred rite and remain till the Bishop has given the benediction.

The fulness of the sacramental grace of holy Confirmation consists in the seven gifts of which the prophet Isaias speaks.[1] When the Bishop spreads his hands over those to be confirmed, he uses those words at the beginning of the sacred rite, which call down the sevenfold gifts of the Holy Spirit. Therefore should the aspirants for this effusion of the Holy Ghost into their hearts warm up in divine love and burn with ardent desire and holy purpose.

It behooves the solemnity of the occasion, when all the faithful assemble in the house of God to greet their chief pastor about to administer the sacrament of the Holy Ghost in their midst, that especially those who are the centre of attraction, as it were, should present themselves with every outward mark of piety and recollection in their whole bearing and demeanor. The sacred edifice, the altar and surroundings, bring before their minds the great festival-day, like another Pentecost, where everything breathes holiness. They who are to be *endued with the power from on High*, should in their very coun-

[1] xi. 2, 3.

tenances reflect that holy awe and fervor with which their souls are filled. They should beware of all vanity and ostentation in their attire and behavior, mindful of the Apostle's advice: "Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel; but the hidden man of the heart in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God."[1]

Those who are about to be consecrated by the Holy Ghost to the more perfect service of Christ, their Lord and Chief, should not gaze idly about them, but unite themselves in prayer with the Bishop in all modesty of mien and warmth of heart: Come, Holy Spirit, fill the hearts of Thy faithful children, enkindle within them the fire of Thy love.

After having been anointed by the Bishop with the seal of the Holy Ghost, and after the attending priest has wiped off their forehead, let them return to their place in the same devout manner, and imagine themselves among the holy Apostles and disciples with the blessed Mother of our Lord, all aglow in sentiments of joy and thanksgiving.

During the whole ceremony let all remember the words of the Apostle: "Let all things be done decently, and according to order.[2]"

§ 19. THE CHRISTIAN NAME TAKEN IN CONFIRMATION.

Question 25. Why is a new name taken in Confirmation?

Answer. The candidate for Confirmation takes another name to the one received in Baptism to remind him: 1. That he is to place himself under the protection of yet another patron Saint, whom he chooses as his advocate before God. 2. That he is to follow the exemplary life of this new patron, remaining steadfast unto death.

What is enjoined by the Church with regard to the name to

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[1] 1 Petr. iii. 3, 4. [2] 1 Cor. xiv. 40.

be given a child in Baptism, must equally apply to the name taken at Confirmation. Choice should be made of the name of a Saint, i. e., one who has been assigned to that distinction for his great piety and extraordinary sanctity of life, so that he may serve as a pattern to copy in their lives. Heathen, profane or meaningless names should be rejected, also names likely to recall the memory of heroes of doubtful fame, nay, of impiety and unbelief.[1] The candidates may appropriately take the Christian names of their Sponsors or other benefactors. The Lives of the Saints should be consulted for this purpose, but by no means works of fiction or romance, as is, alas, often done. It is a sad reflection upon our Christian ideals that the fashion of mere worldly standard should creep into our Christian homes and families.

CHAPTER VII.

SPONSORS AND PARENTS.

§ 20. OFFICE OF SPONSORS. THEIR QUALITIES AND NUMBER.

Question 26. Why are Sponsors taken in Confirmation?

Answer. As in Baptism, so in Confirmation, the Sponsors present the candidates to the Bishop, and take upon themselves the sacred obligation of standing by them, both by word and example, in the spiritual combat for which they are initiated by this sacrament.

The Sponsors at Baptism are related to those whom they held over the sacred font, as fathers and mothers in God. They

[1] Catech. of Trent, p. ii. On Bapt., n. 60, 61.

ought, therefore, to watch over their spiritual children, and see that they be instructed in the faith and imbued with the maxims of a Christian life.

When the young Christian grows up to manhood and is about to be solemnly consecrated to the service of Christ by Confirmation, he should have another Sponsor to encourage him and to stand by him, giving him the benefit of his experience against his spiritual enemies in the severe and earnest struggle of a Christian soldier's life. In olden times, when the gladiators were to go into the arena of the circus or amphitheatre to fight with wild beasts, or with their miserable fellow-slaves, they were trained by others in the use of weapons and in the exercise of their limbs, so as to make them adroit and agile to ward off the attacks, and by skilful movements to slay their adversaries. Even to this day, those are called seconds who attend the principals in deadly strife. In similar manner the young Christian about to enter the ranks of a soldier of Christ receives a Sponsor as guardian of his future fidelity.

Question 27. What is required of Sponsors in Confirmation?

Answer. 1. They must be practical Catholics of good repute. 2. They must have been confirmed, and be sufficiently instructed to comply with their duties as spiritual guardians. 3. They must be others than the Sponsors of Baptism.

According to those words of our Lord, "If the blind lead the blind, both fall into the pit;"[1] how can those who are not faithful Christians take upon themselves this office of being guides, if by their conversation and example they cannot be looked upon as models by their spiritual children? If they are not well imbued in divine doctrine and in the practice of Christian virtue, how will they be able to lead and aid those who are yet weak and inexperienced? If they themselves have

[1] Matth. xv. 14.

not been made strong and firm Christians by the grace and the gifts of the Holy Ghost in holy Confirmation, how can they ever give strong help and support, good advice and counsel to those who are taught to look up to them in the battles and difficulties of the Christian life?

The Sponsors of Baptism have contracted a *spiritual affinity* with those whom they stood for at the font of regeneration; they should not act again as Sponsors to the same ones in Confirmation. For here, too, the Sponsors enter into a sacred relationship with those who are confirmed and their parents, which forbids a lawful marriage between them except in case of a special dispensation.[1]

Question 28. What about the number of Sponsors?

Answer. There should be one Sponsor for each candidate of Confirmation. The Sponsors must be of the same sex as the candidates for whom they stand. When it is altogether impossible for the candidates to have each his own Sponsor, at least two men shall act as Sponsors for the boys and two women as Sponsors for the girls.[2]

If it be asked why *only one* Sponsor be allowed in Confirmation, when in Baptism there may be *two*, one male and one female, the answer is given by the different nature of these sacraments. Baptism is a new, a spiritual birth, and as the care of the natural life of a child rests equally on his father and mother, so the care of his spiritual life may, when necessary, devolve upon a spiritual father and mother, his godfather and godmother. By Confirmation, however, the Christian is made a soldier, a fighter, a gladiator for Christ, and to teach him the skill of attack and of defence, one master or instructor will suffice.[3]

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[1] Catech. of Trent, p. ii. On Confirm., n. 12. [2] Conc. Balt. Pl. ii., n. 253. [3] Catech. of Trent, l. c.

Question 29. What are the duties of the Sponsors during Confirmation?

Answer. 1. They should present the candidates to the Bishop; and hence accompany their godchildren to the altar. 2. While the candidate is being confirmed they should place their right hand upon his right shoulder, standing immediately behind him.

The Sponsors, with their chosen wards, should be properly attired, and be present at the beginning of the sacred rite at a convenient place in the church, and hold themselves in readiness to accompany them before the Bishop. They are to be witnesses, so that they may recall to their minds this solemn consecration in the Holy Ghost, whenever an occasion presents itself to exercise this sacred duty towards their spiritual children. By placing the hand upon the candidate's shoulder during the sacred act, they vouch, as far as lies in their power, for his future fidelity and steadfastness.

It is the common custom now that one of the assisting clergymen, not the Sponsors, present the names of the candidates to the Bishop.

Question 30. What are the duties of the Sponsors after Confirmation?

Answer. 1. The Sponsors should often pray for their spiritual children, and, if possible, have the holy sacrifice offered up for them.

2. They should watch over them that they continue to fulfill the duties of a loyal soldier of Christ.

3. They should earnestly exhort them against dangerous alliances, and put them on their guard against contracting sinful habits, whenever parents fail in this duty.

1st. How many are the reasons that urge us to pray for one another! How frequently do the Apostles beseech the

Christians of their day to remember them in their supplications, as they also did for those whom they gained for Christ! "Making a remembrance of you in our prayers without ceasing."[1] "I beseech you therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God."[2] "Always solicitous for you in prayers, that you may stand perfect and full in all the will of God."[3] "We . . . cease not to pray for you, and to beg that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding."[4] With even greater force may we apply these urgent admonitions to them who have assumed the sacred obligations of Sponsors in Confirmation, in order that those who have been anointed, building themselves upon their most holy faith, and praying in the Holy Ghost, may also keep themselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.[5]

2d. The Lord "gave to every one of them commandment concerning his neighbor."[6] Likewise the Sponsors are commanded in regard to them with whom they have been allied by a close spiritual tie; wherefore St. Augustine says: "They should admonish their spiritual children to keep chastity, to love justice, to preserve charity, and never allow their clients to desert the faith."

3d. More especially, however, when parents—which God forbid—are criminally derelict in the exercise of duties sanctioned by the natural and divine law, or allow their children to drift away from the sacred bonds in the Holy Ghost, it is then that Sponsors should exert to the utmost the spiritual authority vested in them. How fruitful may not their ministry prove, when their wards are in danger of being drawn into the torrent of unbelief and immorality! Then a firm but paternal advice

[1] 1 Thess. i. 2. [2] Rom. xv. 30. [3] Col. iv. 12. [4] Ib. i. 9. [5] Jude i. 20, 21. [6] Eccli. xvii. 12.

in season may avert the impending danger. What a meritorious office, even should they fail of success! The words of the Apostle would fully apply to them: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."[1]

§ 21. DUTIES OF PARENTS BEFORE AND AFTER CONFIRMATION.

Question 31. What are the duties of parents whose children are to be confirmed?

Answer. The duties of these parents are urgent and important both *before* and *after* Confirmation.

1. They should not neglect to have their children receive this sacrament soon after first holy Communion.

2. They must send them regularly to the preparatory instructions, and especially to the catechism class on Sundays and holy days.

3. They should assist their children some time before receiving Confirmation, in order to make a good confession, and afford them leisure from other work and occupations, so that they may prepare their hearts by works of piety and other devotional exercises for the coming of the Holy Ghost.

4. After Confirmation they must insist that these children receive the sacraments of Penance and of the Holy Eucharist frequently to preserve the gifts of the Holy Ghost.

1st. When Holy Church, like a tender mother, provides for the spiritual welfare of her children, and enjoins upon the pastors to use all diligence in preparing them for the grace of Confirmation, both by instruction of the mind and piety of heart,[2] it follows that parents would sin grievously if, through their negligence or supineness, their children would be deprived of the grace of this sacrament.

They must therefore neither be guilty of undue haste to

[1] James v. 20. [2] Catech. of Trent, l. c., n. 20.

have them confirmed without becoming *dispositions*, nor of criminal delay when the children are of age and need the *special fortifying* grace of Confirmation, particularly in these evil times, when faith and morals are exposed to so many and violent temptations. Would it not be wanton and reckless to neglect the divine gifts which God in His goodness instituted for our sanctification? The type of a perfect Christian regenerated in Baptism, should be completed by this sacrament of *mystical unction:* such is the ardent wish of our common Mother, the Church.[1]

2d. How much the future life of a child depends upon a thorough and sound instruction in youth, needs no further proof. Holy Writ inculcates it almost on every page. "Instruct thy son and he shall refresh thee, and shall give delight to thy soul."[2] Nothing can excuse parents from withholding religious instruction from their children. "There is a time and opportunity for every business," says Ecclesiastes.[3] "Hast thou children? Instruct them, and bow their neck from their childhood."[4] "Fathers, bring up your children in the discipline and correction of the Lord," says the Apostle.[5]

Parents that are confirmed know by experience how many obstacles present themselves to man in the discharge of his Christian duties. Yet, if they have enjoyed the fruits of a good Christian training in youth, they understand how well it is said: "Remember thy Creator in the days of thy youth."[6]

3d. An *essential* condition towards receiving the great grace of Confirmation consists in expelling sin and vice from the heart; in removing the signs of spiritual death by driving away Satan with his evil influences, so that the Holy Ghost may dwell in the souls of the children, as in His holy temple. What a wholesome influence should not conscientious parents exert over their children in this respect! If the sacrament does not

[1] Catech. of Trent, n. 14. [2] Prov. xxix. 17. [3] viii. 6. [4] Eccli. vii. 25. [5] Ephes. vi. 4. [6] Eccles. xii. 1.

produce those precious fruits which the Holy Ghost is ready to pour forth into these young, tender hearts, or if these sacramental graces remain barren and devoid of effect, where must we search for the cause? Parents should offer ample opportunity and time for this important affair, that their hearts be cleansed by penance; they should exhort them to pious exercises that the Holy Ghost may descend into their souls with the fulness of His gifts.

4th. The sacred duty of watching over their children, and of exercising parental authority with all patience and prudence, does not cease with Confirmation. The same means that purify the soul, must also keep from the youthful hearts, enriched with the gifts of the Holy Spirit, the poison of sin, so that the corruption of the flesh, the pride of this world and the vanity of pleasures will not extinguish in them the love of God. Wherefore St. Paul admonishes his beloved disciple Timothy, Bishop of Ephesus, to stir up the grace of God "which is in thee."[1] He was a holy Bishop; he had indeed not lost the grace of God; nevertheless, he is cautioned to be on his guard. "For we have this treasure in earthen vessels;"[2] that is to say, we are liable to lose the graces of the Holy Spirit. Parents will not have discharged their *full* duty if they exercise not that vigilance *after* Confirmation, in order that their children fortify themselves against powerful and wily enemies by prayer, by hearing the Word of God, and by approaching frequently to the divine banquet prepared for them by the good Shepherd and Bishop of their souls.[3]

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[1] 2 Tim. i. 6. [2] 2 Cor. iv. 7. [3] 1 Petr. ii. 25.

CHAPTER VIII.

DUTIES AND OBLIGATIONS OF THE CONFIRMED.

§ 22. ON THE DAY OF CONFIRMATION.

Question 32. What are the duties of the confirmed?

Answer. Those who have been confirmed should—

1. Humbly thank God the Holy Ghost for the graces bestowed upon their soul; renew their holy resolutions; and spend the day of Confirmation in a godly manner.

2. Incline the heart to the inspirations of the Holy Spirit by awakening the sentiments of fidelity to the Holy Ghost, of firmness in faith, of purity of life, and of loyal allegiance in the service of Christ.

3. Celebrate the anniversary day of Confirmation.

1st. Thanksgiving and Resolutions.

St. Paul asks all to give "thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father."[1] Repeat with the Psalmist: "What shall I render to the Lord, for all the things that He hath rendered to me?"[2]

Accordingly we are called upon to give thanks for all favors, however small; but the work of the Holy Spirit in the soul, sealed in this sacrament on this day, how great and ineffable it is! Therefore, how should our hearts beat in grateful recollection! "Every grace," says St. Augustine, "is a gift of God; but the greatest is the Holy Ghost." Now *God hath sent the Spirit of His Son into your hearts*, not because of any merit of your own, but solely for Christ's sake; through His suffering

[1] Ephes. v. 20. [2] Ps. cxv. 3.

and death He has procured it; for by reason of our sins and transgressions we are not worthy of so signal a favor. Therefore, he who is not grateful but "*despiseth these things, despiseth not man but God:* who also hath given His Holy Spirit in us."[1] The Apostle's advice to his beloved disciple holds good for those who have been confirmed: "Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us."[2]

Animated by such thoughts, we can in a truly humble heart exclaim with the blessed Virgin Mother, when the Holy Ghost overshadowed her: "My soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour. . . . Because He that is mighty hath done great things to me; and holy is His name."[3] Do not confine yourself to thanking God on one day only, but follow the example of the saints; like Tobias, who "continued *immovable in the fear of God, giving thanks to God all the days of his life.*"[4]

2d. Godly Observance of the Day.

It is your sacred duty to spend the day of Confirmation in a godly manner, and to be careful not to grieve the Holy Spirit of God, whereby you are sealed.[5] You must look upon this day as one of the brightest of your life. By holy Communion Jesus enters in your soul: in Confirmation the Holy Ghost descends into your soul, consecrating it as His temple. When so august a Guest comes to you, you must avoid everything that can displease Him. The most precious balm loses its sweet odor if the vessel in which it is kept is not closed. Likewise the spiritual odor of the holy chrism in your soul will soon vanish if you are not careful on that day, and suffer proud, sensual or unchaste thoughts and desires to contaminate your heart. Do not give yourself to *levity* and *dissipation;*

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[1] 1 Thess. iv. 8. [2] 2 Tim. i. 14. [3] Luke i. 46, 47, 49. [4] Tobias ii. 14. [5] Ephes. iv. 30.

for thereby the sweet odor of grace, and the fire of love enkindled by the same Holy Spirit, will be in danger of being extinguished. The zeal and fervor of the confirmed must not be confined to *this day* only. To correspond with the *sacred character* imprinted on your soul all your days unto death, is the object our Saviour had in view when He instituted this sacrament.

§ 23. DUTIES AFTER CONFIRMATION.

1st. Fidelity toward the Holy Ghost.

To be faithful to the inspirations of the Holy Ghost is a most important condition of victory in the battle against the enemies of your salvation. To relax in this point would entail severe losses, and inflict wounds upon the soul. The Apostles themselves, after having received the Holy Ghost, could by no means neglect these inspirations or forego His continual guidance, for they had to face many dangers, undergo many hardships, and finally tortures, nay, cruel death. It was the same Holy Ghost who strengthened them and gave them that unspeakable joy and consolation in all tribulations. It was He who upheld them in their severe labors and dreadful persecutions, which caused St. Paul to declare: "By the grace of God I am what I am; and His grace in me hath not been void, but I have labored more abundantly than all they; yet not I, but the grace of God with me."[1]

If we place no obstacles the Holy Ghost will ever exercise His power and gentle sway. "Likewise the Spirit also helpeth our infirmity: for we know not what we should pray for as we ought, but the Spirit himself asketh for us."[2] In every earnest effort on our part the Holy Spirit will be near us, as He comforted St. Paul, saying to him: "My grace is sufficient for thee: for power is made perfect in infirmity."[3]

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[1] 1 Cor. xv. 10. [2] Rom. viii. 26. [3] 2 Cor. xii. 9.

Abandoning yourself to His guidance, you will advance from step to step and reap the fruits of this Holy Spirit, *charity, joy, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity.* Be therefore attentive to His voice, listen to His suggestions; for then, St. Paul says, "The Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ."[1]

To co-operate with the Holy Spirit is essential to final triumph. "Labor as a good soldier of Christ Jesus."[2] "Fight the good fight of faith; lay hold on eternal life whereunto thou art called, and hast confessed a good confession before many witnesses."[3] Witnesses of your profession of faith are your *Bishop*, who anointed you on the forehead; your *pastor*, who prepared you for the coming of the Holy Spirit; your *teachers*, who instructed you so diligently; your *sponsors*, who vouched for your fidelity; your good *parents*, who rejoiced before God because of your new dignity;—nay, your guardian angels, who always behold the face of their Father, witnessed your vows of fidelity to the Holy Ghost to cling to the standard of the Lord Jesus. The strife of life will not cease, the enemies will not sleep, and therefore your zeal and courage must never abate. Your faith, your Church with her priesthood, your fidelity, will be continually exposed to the attacks of unbelievers. to the mockery of the ungodly. The presence and action of God's Holy Spirit should ever abide in the souls of those who have been confirmed. It is well to bear in mind what the Apostle writes: "If you be reproached for the name of Christ, you shall be blessed; for that which is of the honor, glory and power of God, and that which is His Spirit, resteth upon you."[4] If one of you suffer "as a Christian, let him not be ashamed: but let him glorify God in this name."[5]

[1] Rom. viii. 16 f. [2] 2 Tim. ii. 3. [3] 1 Tim. vi. 12. [4] 1 Petr. iv. 14. [5] Ib. iv. 16.

2d. Steadfastness in Faith.

It is written in praise of the early Christians that "they were persevering in the doctrine of the Apostles."[1]

"Without faith it is impossible to please God."[2] But faith consists not in the mere speculative knowledge of revealed truth; it is not purely a submission of the understanding, but it is a *virtue infused* by God into our soul which urges the *will* also to submission in conformity with the teachings of faith. "What shall it profit, my brethren," says the Apostle, "if a man say he hath faith, but hath not works? Shall faith be able to save him? . . . Seest thou that faith did co-operate with his (Abraham) works: and by works faith was made perfect. . . . For even as the body without the spirit is dead, so also faith without works is dead."[3]

In order to profess your faith by word and deed, you have been strengthened by the Holy Ghost. It is therefore incumbent on you to grow in the knowledge of the faith; to this end you must *delight to hear the Word of God* as it is expounded by His preachers duly ordained and empowered to teach all nations. "He that is of God, heareth the words of God."[4] To be *steadfast* in the profession of our belief is the strict duty of a Christian soldier confirmed in the Sacrament of the Holy Ghost. "I say unto you: whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God."[5] To do otherwise, i. e., to deny the faith that is in us, would be sinning against the Holy Ghost. No consideration whatever can absolve us from this sacred duty, or allow us to connive at or enter into any compromise with maxims or teachings contrary to Catholic belief. "Take heed, lest being led aside by the error of the unwise, you fall from your own *steadfastness*. But grow in grace, and in the knowledge of

[1] Acts ii. 42. [2] Heb. xi. 6. [3] Jas. ii. 14, 22, 26. [4] John viii. 47. [5] Luke xii. 8.

our Lord and Saviour Jesus Christ."[1] That we may not be *tossed about by every wind of doctrine*,[2] we must be guided by the unerring authority in Christ's Church, which is the *pillar and ground of the truth*.[3] As children of this holy Church which is ruled by the Holy Ghost,[4] we must receive from her this precious deposit of faith; only in her communion shall we remain firm and unshaken as *anointed champions* and fearless defenders of the great truths of divine revelation.

3d. Purity of Life.

The Sacraments of the new Law are instituted for a twofold purpose, namely: 1st, as a remedy against sin; 2d, to perfect the soul in those things which pertain to the worship of God according to the rule of Christian life.[5] In Confirmation the soul is signed with the mark of eternal predestination, and hence receives the livery of the Holy Ghost in the militia of Christ, to guard the priceless gift of purity of soul against the venomous stings of lust and concupiscence. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?"[6] "Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? For you are bought with a great price. Glorify and bear God in your body."[7]

Inasmuch as by Confirmation the Holy Ghost consecrates our souls, we must keep them free from all defilement. We cannot give admission therein to the spirit of darkness. "But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are."[8] In a temple, the sweet incense of prayer and sacrifice rises upward to the throne of God. The soul is, in the fullest sense, the living temple of God, not made of stone or other perishable material, but by

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[1] 2 Petr. iii. 17, 18. [2] Ephes. iv. 14. [3] 1 Tim. iii. 15. [4] Acts xx. 28. [5] Sum. Theol., p. iii. q. 63, art. 1. [6] 1 Cor. iii. 16. [7] Ib. vi. 19, 20. [8] Ib. iii. 17.

the Holy Ghost; whence too, our supplications and offerings ought to ascend to the throne of the Almighty, Lord of heaven and earth. Where the Holy Spirit dwells in the soul, the foul vapors of sin must vanish. From this inward source will issue forth that sweet flower of divine faith, purity of life.

4th. Christian Loyalty. Its Qualities.

In Confirmation "you were signed with the Holy Spirit"[1] and by that very sign you received the *sacred character* of a soldier of Christ. But a soldier must take the *oath of allegiance* and follow the standard of his king and chief.

"The life of man on earth is a warfare," says Job.[2] When we receive the Sacrament of the Holy Spirit, we take upon ourselves all the duties of a loyal soldier. The *first* duty of a good soldier is Fidelity.

a). But what does fidelity imply? Surely nothing less than the constant tendency to devote himself with all the powers of soul and body to the service of his Supreme Lord and Master. Having once put on the livery of his King, the soldier must fight the battles, even though he sacrifice his very life on the field of action. It is a solemn pact entered upon between the Holy Ghost and the soul. "Be steadfast in thy covenant."[3] The Apostle speaks to the point: "My beloved brethren, be ye steadfast and immovable: always abounding in the work of the Lord."[4] "Be thou faithful," says the angel of the Church of Smyrna.[5] You will keep this fidelity as long as you guard yourself against the snares of the enemy, and do not surrender yourself to works of darkness. Rise in the morning with a holy resolve to be faithful during the day, and ask for help from above. For "God is faithful, who will strengthen and keep you from evil."[6]

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[1] 1 Cor. i. 13. [2] vii. 1. [3] Eccli. xi. 21. [4] 1 Cor. xv. 58. [5] Apoc. ii. 10. [6] 2 Thess. iii. 3.

This fidelity of a soldier of Christ knows of no distinction between small and great things. The whole life of man, if you will, is composed of many small duties and functions, but taken together they constitute the total—the sum of perfection. The saying, "Who makes little of small things will by-and-by fail in greater ones," is verified also in the life of a Christian. The Lord says: "He that is faithful in that which is least, is faithful also in that which is greater."[1] Any and all success depends on the faithful adherence to duty. The loyal Christian soldier only can exclaim in the embrace of death: "I have fought a good fight, I have kept the faith."[2]

b). *Bravery* is the *second* quality of a good soldier. It is a most indispensable virtue in face of the enemy. When the soldier meets an equal foe with undaunted courage, and wavers not in the critical moment, then we may call him brave. The Christian has three formidable enemies to contend with, namely, the *flesh*, the *world* and *Satan*. "Every man is tempted by his own concupiscence, being drawn away and allured."[3] "Whatsoever is born of God, overcometh the world,"[4] "Put you on the armor of God, that you may be able to stand against the deceits of the devil," says the Apostle.[5] In order to overcome these cunning and ever-watchful adversaries, it needs bravery which relents not. St. Peter calls upon us to be watchful and brave: "Because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith."[6] Only he who fights bravely with resolute will, can hope to be crowned. "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life which God hath promised to them that love Him."[7] The brave Christian will resist at the first onset; he will not parley with temptation; he will resist with unflinching courage without relaxing, that is to say, with *perseverance to the end.*

[1] Luke xvi. 10 [2] 2 Tim. iv. 7. [3] Jas. i. 14. [4] 1 John v. 4. [5] Ephes. vi. 11. [6] 1 Petr. ii. 8 f. [7] Jas. i. 12.

Therein shall we recognize genuine bravery that must characterize the anointed of the Holy Ghost.

c). *Generosity*, which means the spirit of sacrifice, is the *third* quality of a true soldier. What great fatigues, how many privations, what wearisome marches await the soldier! Likewise the Christian has, in a higher sense and to a greater degree, an arduous road before him. Our great Master Himself points at it: "How narrow is the gate, and strait is the way that leadeth to life."[1] Great efforts and exertions are required: "The kingdom of heaven suffereth violence, and the violent bear it away"[2] Burdensome labors must be undertaken: "Whosoever doth not carry his cross and come after Me, cannot be My disciple."[3] We must be ready to part with what is most dear to our natural inclinations, rather than to yield to the enemies of our soul and of our God.[4] Behold what the Apostles and disciples of Christ were when they fled, abandoned and denied their Master in the hour of trial. No sooner, however, were they *endued with the Holy Ghost*, than they were ready to sacrifice everything, to suffer the loss of all things, that they might gain Christ.[5] What an admirable effect of this grace, of which the Apostles gloried, and of which all who have been strengthened by the Holy Ghost in His Sacrament, are in like manner inspired to the same sacrifices, with a *generosity of heart* in the grand cause and service of the King of Kings!

St. Jerome, in a letter to his friend Heliodorus, says as follows: "In these sacraments, that is, Baptism and Confirmation, you were made a soldier of Jesus Christ. What have you done to this day that corresponds with this calling? Where are the trenches you have made to the discomfiture of your enemies? Where are the breastworks you have built up against their arrows? How many winters have you been in the field? What are the hardships you endured? The ringing war-trumpet

[1] Matt. vii. 14. [2] Ib. xi. 12. [3] Luke xiv. 27. [4] Mark ix. 42. [5] Philipp. iii. 8.

sounds from Heaven above. The great King, clad in full armor, advances to give battle to the whole world. How will you step out of your voluptuous repose to battle? His double-edged sword will mow down in its passage everything opposed to Him. How will you venture out of the shade into the heat of combat? How will that body so slender bear the weight of the armor? Will those hands, now so idle, be able to take up severe and arduous labors? 'No one is crowned, except he strive lawfully.'"

Such are then the *qualities* of a good soldier; such also the *duties* of a loyal Christian, which he has vowed to fulfill. That is the *glorious character* with which the Holy Ghost invested the soul in the great Sacrament of Confirmation.

§ 24. THE ANNIVERSARY DAY OF CONFIRMATION.

To celebrate the anniversary day of Confirmation, in order to keep alive, as it were, the gifts and fruits of the Holy Spirit, is strongly recommended by the illustrious St. Charles Borromeo. "All should," are his words, "celebrate the anniversary of the day on which they were confirmed, by works of piety and by devout prayer, and go to confession and communion, to thank God the most merciful for the graces bestowed upon them in this sacrament." The greater the gift which you receive, the greater and more enduring must the grateful recollection be. You are reminded of the grace of first holy Communion as often as you come to the holy table. Is the extraordinary grace of the Holy Ghost in His special sacrament not worthy to be frequently remembered and to be stirred up in your soul? In holy Communion, you receive Jesus the God-man; in Confirmation, the Holy Ghost, who is equal to the Father and Son, descends upon you. If then Jesus Christ has vouchsafed to us so precious a gift, i. e., the Holy Spirit Himself, should we not by loving gratitude be prompted to *celebrate* this event in our Christian

life each year on the anniversary day, or on the Sunday or holy day next to it, or perhaps on the very feast of Pentecost?

But, may we ask, in what should the exercises of this anniversary of your Confirmation consist?

1st. *Recall* to mind the great dignity to which you have been elevated, and the precious gifts which you have received, by this sacrament. You can easily do this by reading over carefully and attentively what has been said in this Manual on the nature and effects of holy Confirmation.[1]

2d. *Examine* yourself whether you have been hitherto a faithful soldier of Christ in the struggle, or whether you have gone over to the enemy, and therefore received the grace of the Holy Ghost in vain. Should—which God forbid—your conscience bear witness to your treachery, i. e., that you have grieved the Holy Spirit, wherein you were sealed, by neglect of prayer, carelessness in receiving the Sacraments of Penance and of the Holy Eucharist, by profanation of the Lord's Day, by intemperance or other dissolute habits, oh, then, how salutary will this recollection prove itself if you return at once with a contrite heart and wipe out your iniquity by a good confession! To you then the Apostle addresses himself: "Let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God."[2]

3d. *Enkindle* anew the fire of love, that the grace of the Holy Ghost may be resuscitated in your soul, to be filled with His gifts; to illuminate the understanding with the knowledge of truth, to cleanse the heart from every stain of sin, to inspire the will with a ready obedience, to fill the imagination with supernatural longings. The Apostle encourages you to this: "The God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost."[3]

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[1] Pgg. 11 ff; 25 ff. [2] 2 Cor. vii. 1. [3] Rom. xv. 13.

PART II.

Various Devotions.

PART II.

DEVOTIONS TO THE HOLY GHOST.

INTRODUCTION.

There are some devotions in the Church of God so obvious, that they need no recommendation to faithful Catholics. For instance, devotions to the Sacred Humanity, whether under the shape of the Sacred Heart, or the Five Wounds, or the Precious Blood, appeal so directly to our feelings as to call forth at once not only our veneration, but also our love. Again, the Blessed Virgin is so clearly beautiful and lovely, appearing as she does as the Mother of Jesus and our own, that no words are necessary to make us devout to her. And, doubtless, God meant that it should be so, from the very fact that He draws us to Himself "with the cords of Adam," that is, by means of all the affections and feelings of our human nature. At the same time there are other mysteries of our faith, which, though not on the surface so affectionate as those connected with the Sacred Manhood of our Lord, yet do not less in their own way call for our love; and the principal amongst them are those connected with the Third Person of the Blessed Trinity. It is devotion to the Holy Ghost which it is the aim of this book to recommend, and a few words upon it may be of use to the faithful.

1. The Holy Spirit is most obviously an object of faith for all Christians; but it may be thought that our love for Him as God can never be of that tender and affectionate kind which is necessary to make Him an object of popular devotion. How can we, unless we be theologians or saints, fix upon a being so mys-

terious, so immeasurably beyond our understanding, a love, in any respect, the same as that which we feel for the Eternal Word, who as a Man has lived, suffered and died? We may love Him above all things as God, with that love which divines call appreciative; that is, a love which would prompt us to give up all things for Him, if He called on us to do so: but devotion, to be popular, requires more than this. It must have for its term a being whose nature is so far within the comprehension of the minds of the generality, that they can take it in without an effort. If this were true, it would be plain that the Holy Spirit never can be such. But, on the contrary, is it not the very characteristic of Catholic faith, that the love which springs from it goes far beyond the understanding? Of earthly objects, indeed, it is true that we cannot love them, unless they are within the grasp of our minds. But faith is a gift which comes from God, and by virtue of it the simple and ignorant, if only they are good Christians, may have profounder thoughts and stronger love than even theologians and learned men. They cannot express in words what they feel, but they can have feelings deeper than words. God has so constituted the Christian heart that the mysteries which concern His own being should find their way to it, even though we cannot understand them. They are like the sights and sounds of nature, which affect and move us, we cannot tell why. They are like the tones of music, which soothe our hearts or rouse us to enthusiasm, though the laws which guide their harmony are utterly beyond us.

2. It does not follow then that, because the Procession of the Holy Ghost from, and His consubstantiality with, the Father and the Son are deep mysteries beyond our comprehension, we cannot love them or make them objects of our devotion. But furthermore, incomprehensible as these mysteries are, they enable us in a wonderful way to understand far more about God than we otherwise should. What, for instance, is more astounding to the imagination than to be told that God has already

lived an eternity of dread and silent solitude, without beginning or origin? But when we are told that God the Father, in that wonderful existence, could reflect on His own perfections—that the Eternal Word was the offspring of His thought, and that the Holy Spirit was the breath of Their mutual love, it seems as though that everlasting life of God was more easy for us to understand. How great was the Father, the very Word of whose inmost Mind was God—not another God, but One with Himself! Does it not seem as though we could understand that they were two Persons, since they could love one another? and how boundless was their affection, when the very sigh breathed forth from the Father to the Son, and returned to Him again, was a Divine Person equal to each and both! And then, again, how perfectly One were they, since both together were but one Fountain of the Holy Spirit, for that mighty Love comes but from one Will as though from one heart. In one word, it seems as though we could understand something of the working of that eternal life of God, when we know that the Holy Spirit is the everlasting Joy, which springs from the Will of the Father and the Son, as they gaze with love on one another, filling the boundless Heart of God with an untold beatitude.

3. Mysterious then as are the views which faith gives us of these mysteries, it is plain, from what has been said, that we can have a devotion to them, because God has been pleased to show Himself to us as a being who has something within Him like our own thoughts and affections. But how much more is this true when we come to consider the way in which this great God has bowed Himself down to us. All these great truths, which are far above us, become familiar, and, as it were, household objects to us, when we know that the whole scheme of our Redemption is based upon them. This will be clear to us, if we imagine to ourselves (what unhappily is but too true) any one denying that there are Three Persons in the Godhead. What an immediate effect it would have, not only on our faith, but upon our prayers,

and our whole devotions! If Father, Son, and Holy Ghost are but mere names, then all those beautiful truths about the Father sending His Only-begotten Son at once become an unreality and a dream; and if the Holy Ghost be only an influence, and not a Person, how it takes away from the love of our Lord, when He promised to send down the Paraclete from on high! Again, to deny, as the Greeks do, that the Holy Ghost proceeds from the Son as well as the Father, seems to be an error, which little interests us; but when we reflect that, if it be so, then our Lord can only be like a channel through which that Blessed Spirit passes, and not the One Fountain with the Father from which He springs, and consequently can have no power to send Him down to us, then we see that it is a question which regards the glory of Jesus, and His influence over our salvation.[1]

4. Lastly, if we look at what the Holy Spirit actually does within us, the whole of His action upon our hearts calls forth the deepest feelings of love and gratitude, and all that is included in the word devotion. And yet all this has its roots in His eternal and mysterious being. If the effect of His dwelling within us is to deify us and to make us, in a new and great sense, the image of God, it must be because He is God Himself. "Apart from the Spirit," says the great St. Athanasius, "we are strange and distant from God, and by the participation of the Spirit we are knit into the Godhead." And it is from this power of universal sanctification that St. Basil, a kindred Saint, infers the Godhead of the Holy Spirit. "Seek not then amongst creatures Him who is above all creation; lest thou bring down Him who sanctifies amongst those who are sanctified. This Spirit it is who fills Angels and Archangels, gives holiness to the Powers, and life to all together. He gives His grace to all creatures, but is not absorbed into those who share in it; all who receive Him are filled, and yet there is nothing wanting. As the sun

[1] In theological language the Mission of the second and third Persons of the Holy Trinity follows the order of their Procession.

shines on all bodies, and is in various degrees shared by all, yet is no way lessened by them, so too the Spirit gives out grace from Himself to all, yet remains undiminished and undivided." Again, if He gives us sanctity and purifies our unclean hearts, it is because from all eternity He has been the Holy Spirit, the pure and spotless Love of the Father and the Son. He makes us long after heaven, and lifts up our desires away from the joys of earth, because He is the everlasting Joy of the bosom of the Father and the Son. Jesus calls Him the Gift of God; and this is the name which is appropriated to Him, because a gift is the outward sign of charity, and He, of all the Persons of the Holy Trinity, is the one who, from everlasting, was called the Love of God. Lastly, it is surely fitting to have a devotion to Him, through whom alone we can say "the Lord Jesus," and who is consequently the Author of all devotion. Who penetrates so deeply into our hearts as He whose gracious gifts are the very nerves and sinews of our supernatural actions? Who mingles so closely with our best affections as He whose blessed fruits are charity, joy, peace, and all that forms the real happiness of life?

To Him, with the Father and the Son, be all devotion, honor, and glory, from all His creatures, forever and ever. Amen.

I.

MORNING PRAYERS.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and forever. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth.

Let us Pray.

O God, who hast taught the hearts of the faithful by the light of Thy Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in His consolation. Through Christ our Lord. Amen.

Act of Faith.

O Divine Spirit! I firmly believe that Thou art here present, and perfectly seest me, and observest all my actions, all my thoughts, and the most secret motions of my heart. I acknowledge that I am not worthy to come into Thy presence, nor to lift up my eyes unto Thee, because I have so often sinned against Thee. But Thy goodness and mercy invite me to come unto Thee. Assist me, therefore, O Holy Spirit, and teach me to pray to Thee as I ought.

Act of Adoration and Thanksgiving.

O eternal God! Father, Son, and Holy Ghost: the beginning and end of all things; in whom we live, and move, and have our being. Prostrate before Thee in body and soul, I adore Thee with the most profound humility. I praise and bless Thee, and give Thee thanks for all the benefits which Thou hast conferred upon me; that Thou hast created me out of nothing, made me after Thy own image and likeness, redeemed me with the precious blood of Thy Son, and sanctified me with Thy Holy Spirit. I thank Thee that Thou hast called me into Thy Church, assisted me by Thy grace, and so often admitted me to Thy sacraments. Particularly this morning, I thank Thee for having preserved me during the past night, and for bringing me in safety to the beginning of another day. O my God, how good Thou art unto me! What return can I make unto Thee for all that Thou hast done unto me? I will bless

Thy holy name, and serve Thee truly all the days of my life. Bless the Lord, O my soul, and let all that is within me praise His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee. Amen.

Act of Contrition.

O my God, how little have I served Thee in time past! how greatly have I sinned against Thee! I acknowledge my iniquity, and my sin is always before me. But I repent, O Lord, I repent! I am sorry from the bottom of my heart. I detest all the sins which I have committed against Thy divine Majesty. I resolve never more to displease Thee, because Thou art so infinitely good and merciful. I now desire to love Thee from my whole heart. Assist me, O Divine Spirit, with Thy mighty grace, to serve Thee for time and eternity. Amen.

Act of Oblation.

I offer Thee, O Holy Spirit, all my thoughts, words, deeds, all my affections in union with the merits of my dearest Saviour Jesus Christ. Under Thy guidance I earnestly wish to do Thy holy will, that I may love and enjoy Thee forever in Thy glory. Amen.

Act of Petition.

O most Holy Spirit! enlighten my understanding with a lively faith, strengthen my will with a firm hope, enkindle in my heart an ardent charity. Vouchsafe to cure the corruption of my will, come to succor my weakness, that I may conquer the enemies of my soul, and grant me to triumph over them unto death. Amen.

Our Father, etc. Hail Mary, etc. I believe in God, etc.

Invocation for Blessing.

The blessing of God Almighty, the Father, Son, and Holy Ghost, descend upon me, and dwell in my heart forever. Amen.

II.

EVENING PRAYERS.

Act of Praise and Adoration.

O thrice Holy, Divine Spirit! Thou fillest heaven and earth with Thy Majesty. I now, prostrate before Thee, bow down all the powers of my soul. I adore and praise Thee for all Thine admirable gifts, vouchsafed to me, a miserable creature, by the goodness of the Father through the merits of the Son, my Redeemer. With the angels and blessed in heaven, I unite my voice in glorifying and thanking Thee now and forever. Amen.

Evening Hymn to the Holy Ghost.

Holy Ghost, come down upon Thy children,
Give us grace and make us Thine;
Thy tender fires within us kindle,
Blessed Spirit! Dove Divine!

For all within us good and holy,
Is from Thee, Thy precious gift;
In all our joys, in all our sorrows,
Wistful hearts to Thee we lift.
Holy Ghost, etc.

For Thou to us art more than father,
More than sister, in Thy love,
So gentle, patient, and forbearing,
Holy Spirit! heavenly Dove!
Holy Ghost, etc.

O, we have grieved Thee, gracious Spirit,
Wayward, wanton, cold are we;
And still our sins, new every evening,
Never yet have wearied Thee.
Holy Ghost, etc.

Dear Paraclete! how hast Thou waited,
While our hearts were slowly turned!
How often hath Thy love been slighted,
While for us it grieved and burned!
Holy Ghost, etc.

Now, if our hearts do not deceive us,
We would take Thee for our Lord;
O dearest Spirit! make us faithful
To Thy least and lightest word.
Holy Ghost, etc.

Ask for light to examine your Conscience.

O Divine Spirit! Author of light and truth! Enlighten my mind, that I may know the sins which I have committed this day, by thought, word and deed, or by omission of my duties to Thee, to my neighbor, or to myself; let nothing be hidden from my eyes. Move, I beseech Thee, my heart to abhor all my iniquities and transgressions.

Here pause awhile in silent reflection.

Act of Sorrow and Amendment.

O Spirit of mercy! I dare not lift up my eyes to Thee! Penetrated with profound grief at the sight of my sins, I cast myself at Thy feet and confess my wickedness; before Thee have I sinned and done evil. Wash me more and more from my iniquity, and blot out my sins. How ungrateful have I been for Thy gifts! How deeply have I grieved Thee, Holy Spirit! Spare me, I humbly implore Thee, by the cross and love of Jesus Christ, my Saviour; mercifully forgive whatsoever I have in my past life, and especially this day, done against Thy inspirations.

I now firmly propose, with Thy powerful assistance, to live according to Thy most holy will. I resolve to correct my evil habits, to attend to my duties, and to avoid all occasions of sin. Despise not, O divine Paraclete, my humble supplication,

for Jesus' sake; but graciously accept my evening sacrifice, and may it ascend as incense in Thy sight.

Act of Commendation.

O Holy Ghost, have mercy on me, and by Thy holy grace strengthen me evermore, especially at the hour of my death. Amen.

Ask for Blessing.

God the Father, bless me; God the Son, defend me; God the Holy Ghost, enlighten and sanctify me this night and forever. Amen.

DAILY PRAYER TO THE HOLY GHOST.

O God the Holy Ghost, whom I have slighted, grieved, resisted from my childhood unto this day, reveal unto me Thy presence, Thy goodness, Thy power. Make me to know Thy sevenfold gifts; the spirit of wisdom and understanding, of counsel and fortitude, of knowledge and piety, and of the fear of the Lord. Make me to be of quick understanding in the fear of the Lord. O Thou who art the Spirit of the Father and of the Son, O Thou who art the love of the Father and of the Son, O Thou who baptizest with fire, and sheddest abroad the love of God in our hearts, shed abroad Thy love into my heart. One thing have I desired of the Lord, that will I seek after: not wealth, rank, power, worldly honor, worldly happiness, or any worldly good, but one spark of that sacred flame, one touch of that heavenly fire, to kindle me and set me all on fire with the love of my God. Let that holy flame burn up and consume in me every spot and stain of the soul and body. Purify me with the sevenfold fire of Thy love. Consume me as a holy sacrifice acceptable unto Thee. Kindle me with zeal; melt me with sorrow, that I may live the life and die the death of a fervent penitent. Amen.

III.

MASS OF THE HOLY GHOST ON PENTECOST OR WHITSUNDAY.

Suitable for the Day of Confirmation.

PREPARATORY PRAYER.

O Almighty Lord of heaven and earth! I have come into Thy temple to offer up to Thee, by the hands of our High Priest, Jesus Christ, Thy Son, the sacrifice of His Body and Blood, in union with that sacrifice which He offered up to Thee upon the cross. Behold me Thy child, cleansed by the water of Baptism, washed again from my sins in Penance, ready to be united with Thy Son in the sacrament of His love. What am I, O God of holiness and justice, that Thou shouldst bestow upon my soul such great and precious graces! Graciously look down from Thy throne in the highest upon Thy wretched creature, yet the noble work of Thy hands. From the depths of my nothingness, with a contrite and humble heart, I beseech Thee, send down Thy Holy Spirit and enkindle in me the fire of Thy love. Send forth Thy Spirit that I may be enriched with His sevenfold gifts, in the sacrament which I, though unworthy, presume to receive this day through the ministry of Thy servant, our Bishop.

Receive then, O Holy Spirit, eternal love of the Father and the Son, the sacrifice which I desire to offer unto Thy divine Majesty; first, for Thine own adoration, praise and glory; secondly, in acknowledgment of Thy sovereign excellence and supreme dominion over me and all creatures, and of my total dependence and submission; thirdly, in perpetual commemoration of the passion and death of my dear Saviour and Lord; fourthly, in thanksgiving for all Thy blessings on the Church

triumphant in heaven, militant on earth, suffering in purgatory; fifthly, for obtaining forgiveness of all my sins, and of those of all others, living or dead, for whom I ought to pray; lastly, and in particular, I offer up before Thine altar this propitiatory sacrifice, that I may be fully endued with Thy graces in this great sacrament, to become a true and loyal soldier of Jesus Christ, and bear the sacred seal of fidelity in my soul now and forever. Lest I labor and strive in vain, be Thou pleased, O Divine Spirit and Comforter, to enlighten my understanding, to inflame my will, that I may so conduct myself in Thy presence as to reap most plentifully the fruits of this holy sacrifice. Through Christ our Lord. Amen.

THE MASS.

At the foot of the Altar the Priest says:

In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

Introibo ad altare Dei.

M.[1] Ad Deum, qui lætificat juventutem meam.

S. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

I will go unto the altar of God.

A.[1] To God, who giveth joy to my youth.

P. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

A. For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

[1] These abbreviations *S.*, *M.*, and P., A. stand for the Latin words *Sacerdos*, *Minister*, and the English Priest and Altar-boy.

S. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea, et quare conturbas me ?

M. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

S. Introibo ad altare Dei.

M. Ad Deum qui lætificat juventutem meam.

S. Adjutorium ✠ nostrum in nomine Domini.

M. Qui fecit cœlum et terram.

S. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ,

P. Send forth Thy light and Thy truth : they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

A. And I will go unto the altar of God : to God, who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God : why art thou sorrowful, O my soul ? and why dost thou disquiet me ?

A. Hope in God, for I will still give praise to Him : who is the salvation of my countenance, and my God.

P. Glory be to the Father, etc.

A. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

A. To God, who giveth joy to my youth.

P. Our help ✠ is in the name of the Lord.

A. Who hath made heaven and earth.

P. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the

sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis fratres, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

A. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

S. Amen.

P. Amen.

M. Confiteor Deo omnipotenti, etc.

A. I confess to Almighty God, etc.[1]

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

M. Amen.

A. Amen.

S. Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

P. May the ✠ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

[1] Instead of *brethren*, the altar-boy says *father*.

M. Amen.

S. Deus, tu conversus vivificabis nos.

M. Et plebs tua lætabitur in te.

S. Ostende nobis, Domine, misericordiam tuam.

M. Et salutare tuum da nobis.

S. Domine, exaudi orationem meam.

M. Et clamor meus ad te veniat.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

A. Amen.

P. Thou wilt turn again, O God, and quicken us.

A. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

A. And grant us Thy salvation.

P. O Lord, hear my prayer.

A. And let my cry come unto Thee.

P. The Lord be with you.

A. And with thy spirit.

Ascending the Altar, the Priest says:

Oremus:

Aufer a nobis, quæsumus Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

Let us pray:

Take away from us our iniquities, we beseech Thee, O Lord: that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

At Solemn Mass the Priest incenses the Altar. Then he goes to the Epistle side, and reads the Introit, Sap. 1.

Spiritus Domini replevit orbem terrarum, Alleluia: et hoc quod continet omnia, scientiam habet vocis, Alleluia, Alleluia, Alleluia.

Ps. lxvii. Exurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus.

V. Gloria Patri, et Filio, et Spiritui Sancto,

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

The Spirit of the Lord hath filled the whole earth, Allel.; that which containeth all things hath knowledge of the voice, Allel. Allel. Allel.

Ps. lxvii. Let God arise, and His enemies be scattered: and let them that hate Him fly before His face.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Before the middle of the Altar.

S. Kyrie eleison.
M. Kyrie eleison. } Lord have mercy on us.
S. Kyrie eleison.

M. Christe eleison.
S. Christe eleison. } Christ have mercy on us.
M. Christe eleison.

S. Kyrie eleison.
M. Kyrie eleison. } Lord have mercy on us.
S. Kyrie eleison.

Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omni-

Glory be to God on high, and on earth peace to men of good will. We praise thee. We bless Thee. We adore Thee. We glorify thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father

potens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayers. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy. Thou only art the Lord. Thou only art most high, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

Turned to the people, the Priest says :

S. Dominus vobiscum.
M. Et cum spiritu tuo.

P. The Lord be with you.
A. And with thy spirit.

At the Epistle side he first reads the Collect :

Oremus.

Deus qui hodierna die corda fidelium sancti Spiritus illustratione docuisti : da nobis in eodem Spiritu recta sapere ; et de ejus semper consolatione gaudere. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus

Let us pray.

O God ! who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit : grant us in the same Spirit to relish what is right, and ever to rejoice in His consolation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth

sancti Deus : per omnia sæcula sæculorum.

M. Amen.

with Thee in the unity of the same Holy Spirit, God, world without end.

A. Amen.

Then the Epistle :

Lectio Actuum Apostolorum. *Act.* ii. Cum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco : et factus est repente de cœlo sonus, tamquam advenientis spiritus vehementis : et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitæ linguæ tamquam ignis, seditque supra singulos eorum : et repleti sunt omnes Spiritu sancto, et cœperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis. Erant autem in Jerusalem habitantes Judæi, viri religiosi ex omni natione, quæ sub cœlo est. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, et mirabantur, dicentes : Nonne ecce omnes isti, qui loquuntur, Galilæi sunt? Et quomodo nos audivimus

Lesson. *Acts 2*, 1–11. When the days of Pentecost were accomplished, they were all together in one place ; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them : and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue : and they were all amazed, and wondered, saying : Behold, are not all these that speak Gali-

unusquisque linguam nostram in qua nati sumus? Parthi, et Medi, et Ælamitæ, et qui habitant Mesopotamiam, Judæam, et Cappodociam, Pontum, et Asiam, Phrygiam, et Pamphyliam, Ægyptum, et partes Libyæ, quæ est circa Cyrenen, et advenæ Romani, Judæi quoque, et Proselyti, Cretes, et Arabes : audivimus eos loquentes nostris linguis magnalia Dei.

M. Deo Gratias.

leans? And how have we heard every man our own tongue wherein we were born? Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia,and Pamphylia,Egypt, and the parts of Libya about Cyrene,and strangers of Rome, Jews also, and Proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

A. Thanks be to God.

Alleluia, Alleluia. *V. Ps. ciii.* Emitte Spiritum tuum, et creabuntur : et renovabis faciem terræ. Allel. *V.* Veni sancte Spiritus, reple tuorum corda fidelium : et tui amoris in eis ignem accende.

Alleluia, Alleluia. *V. Ps. 103.* Send forth Thy Spirit, and they shall be created : and Thou shalt renew the face of the earth. Allel. *V.* Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Then the Sequence :

Veni sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Holy Spirit ! Lord of light !
From Thy clear celestial height,
Thy pure, beaming radiance give.

Veni pater pauperum,

Come, Thou Father of the poor;

Veni dator munerum,
Veni lumen cordium.

Come, with treasures which endure;
Come, Thou light of all that live!

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow.

In labore requies,
In æstu temperies,
In fletu solatium.

Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

O lux beatissima,
Reple cordis intima
Tuorum fidelium.

Light immortal! light divine!
Visit Thou these hearts of thine,
And our inmost being fill.

Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.

If thou take Thy grace away,
Nothing pure in man will stay,
All his good is turn'd to ill.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Heal our wounds—our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away.

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Da tuis fidelibus,
In te confidentibus,
Sacrum septenarium.

Thou, on those who evermore
Thee confess, and thee adore,
In Thy sevenfold gifts descend.

Da virtutis meritum,

Give them comfort when they die;

Da salutis exitum,
Da perenne gaudium.
Amen.

Give them life with Thee on high;
Give them joys which never end. Amen.

Bowing down before the middle of the Altar, he says:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito: ita me tua grata miserationedignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy Holy Gospel. Through Christ our Lord. Amen.

Jube Domine benedicere. Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Give me Thy blessing, O Lord.[1] The Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce His holy Gospel. Amen.

Standing at the Gospel side, the Priest says:

S. Dominus vobiscum.
M. Et cum spiritu tuo.
S. Sequentia ✠ sancti Evangelii secundum Joannem.

M. Gloria tibi Domine.

P. The Lord be with you.
A. And with thy spirit.
P. The continuation ✠ of the Gospel according to St. John (XIV. 23–31).
A. Glory be to Thee, O Lord!

[1] At High Mass, the Deacon asks this blessing from the Celebrant, who addresses to him the words: "The Lord be in thy heart," etc. "In the name of the Father," etc.

S. In illo tempore: Dixit Jesus discipulis suis: Si quis diligit me, sermonem meum servabit, et Pater meus diligit eum, et ad eum veniemus, et mansionem apud eum faciemus: qui non diliget me, sermones meos non servat. Et sermonem quem audistis, non est meus; sed ejus, qui misit me, Patris. Hæc locutus sum vobis, apud vos manens. Paraclitus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia, quæcumque dixero vobis. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem; quia Pater major me est. Et nunc dixi vobis priusquam fiat: ut cum factum fuerit, credatis. Jam non multa loquar vobiscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognoscat mundus,

P. At that time, Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make our abode with him. He that loveth Me not, keepeth not My words: and the word which you have heard is not Mine, but the Father's, who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it came to pass, that when it shall come to pass, you may believe. I will not now speak

quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

M. Laus tibi Christe.

many things with you ; for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

A. Praise be to Thee, O Christ.

S. Per evangelica dicta deleantur nostra delicta.[1]

P. By the words of the Gospel may our sins be blotted out.

Returned to the middle of the Altar, the Priest says :

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ the only-begotten Son of God, and born of the Father before

[1] *If there be a sermon, the following prayers may be appropriately said.*

Prayer before the Sermon.

Come, O Creator Spirit ! Enlighten my understanding, that I may hear Thy word with a docile mind ; cleanse my heart, that it may bring fruit therein unto life everlasting. Through Christ our Lord. Amen.

After the Sermon.

I render thee thanks, most Holy Spirit ! Thou hast vouchsafed to refreshen my soul with Thy holy doctrine. Direct, I beseech Thee, my footsteps in the path of Thy divine light evermore. Amen.

ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. (*Hic genuflectitur.*) Et incarnatus est de Spiritu sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

all ages. God of God: Light of Light: true God of true God. Begotten, not made, consubstantial with the Father: by whom all things were made. Who for us men, and for our salvation, descended from heaven. (*Here the people genuflect.*) And was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory, to judge both the living and the dead; of His kingdom there shall be no end.

Et in Spiritum sanctum, Dominum, et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre, et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mor-

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified: who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the

tuorum. Et vitam venturi sæculi. Amen.

resurrection of the dead, and the life of the world to come. Amen.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

P. The Lord be with you.

A. And with thy spirit.

At the Offertory.

Ps. lxvii. Confirma hoc Deus, quod operatus es in nobis: a templo tuo quod est in Jerusalem, tibi offeren treges munera, Alleluia.

Ps. 67. Confirm this, O God, which Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, Alleluia.

Offering the altar-bread, he says:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Blessing the water, he says:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus

O God, ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it:

aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus; per omnia sæcula sæculorum. Amen.

grant that, by the mystery of this water and wine, we may be made partakers of His divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord; who liveth and reigneth with thee in the unity of, etc. Amen.

Offering the wine, he says:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Bowing down and then raising his hands, he says:

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

Veni sanctificator omnipotens æterne Deus: et bene ✠ dic hoc sacrificium, tuo sancto nomini præparatum.

Come, O sanctifier, almighty eternal God, and bless ✠ this sacrifice, prepared to Thy holy name.

At High Mass the Priest blesses the incense, and then incenses the bread and wine and the altar, saying:

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

By the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all his elect, may the Lord vouchsafe to bless this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Incensum istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua.

May this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Dirigatur, Domine oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, ascend like incense in Thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

Washing his hands at the Epistle-side, he says :

Ps. xxv. Lavabo inter innocentes manus meas : et circumdabo altare tuum, Domine :

Ps. 25. I will wash my hands among the innocent : and will compass Thy altar, O Lord :

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

That I may hear the voice of praise, and tell of all Thy marvelous works.

Domine, dilexi decorem domus tuæ : et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Ne perdas cum impiis, Deus, animam meam : et cum viris sanguinum vitam meam.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

In whose hands are iniquities : their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum : redime me, et miserere mei.

But as for me, I have walked in my innocence : redeem me, and have mercy on me.

Pes meus stetit in directo : in ecclesiis benedicam te, Domine.

My foot hath stood in the direct path : in the churches I will bless Thee, O Lord.

Gloria Patri, etc.

Glory be to the Father, etc.

Bowing before the middle of the Altar :

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri : et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum : ut illis proficiat

Receive, O holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints : that it may be available to their

ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

honor and our salvation : and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Turning to the people, the Priest says :

Orate, fratres : ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

M. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

A. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, for our benefit, and that of all His holy Church.

Turned to the altar, he says the Secret.

Munera, quæsumus Domine oblata sanctifica : et corda nostra sancti Spiritus illustratione emunda. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus :

Sanctify, we beseech Thee, O Lord, the offered gifts, and purify our hearts by the light of the Holy Spirit. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Spirit, God :

At the Preface.

S. Per omnia sæcula sæculorum.

P. World without end.

M. Amen.

A. Amen.

S. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

A. And with thy spirit.

S. Sursum corda.

M. Habemus ad Dominum.

S. Gratias agamus Domino Deo nostro.

M. Dignum et justum est.

S. Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum sanctum hodierna die in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exsultat. Sed et supernæ Virtutes atque angelicæ Potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes :

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis ! Benedictus ✠ qui venit in nomine Domini. Hosanna in excelsis !

P. Lift up your hearts.

A. We have them lifted up unto the Lord.

P. Let us give thanks to the Lord our God.

A. It is meet and just.

P. It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, Eternal God : through Christ our Lord. Who ascending above all the heavens, and sitting at Thy right hand, sent down this day the promised Holy Spirit upon the children of adoption. Wherefore the whole world exults in overflowing joy. As likewise the Virtues on high and the angelic Powers sing a hymn to Thy glory, saying unceasingly :

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest ! Blessed ✠ is he that cometh in the name of the Lord. Hosanna in the highest.

Canon of the Mass.

Te igitur, clementissime Pater, per Jesum Christum

We therefore humbly pray and beseech Thee, most mer-

Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum : una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

ciful Father, through Jesus Christ Thy Son, our Lord (*he kisses the altar*), that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant, N., our Pope, N., our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the Living.

Memento, Domine, famulorum famularumque tuarum, N. et N. :

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio : pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ : tibique reddunt vota sua, æterno Deo, vivo et vero.

Be mindful, O Lord, of Thy servants, men and women, N. and N.:

And of all here present, whose faith and devotion are known unto Thee : for whom we offer or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

Communicating with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblations, and then blessing them:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace; command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus bene-

Which oblation do Thou, O God, vouchsafe in all things to

dic ✠ tam, adscrip ✠ tam, ra- ✠ tam, rationabilem, acceptabilemque facere digneris: ut nobis cor ✠ pus et san ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

make bless ✠ ed, ap ✠ proved, rat ✠ ified, reasonable and acceptable, that it may become to us the ✠ body and ✠ blood of Thy most beloved Son Jesus Christ our Lord.

At the Consecration.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescunque feceritis, in mei memoriam facietis.

Who the day before He suffered, took bread into His holy and venerable hands and with His eyes lifted up towards heaven, to God, His almighty Father, giving thanks to Thee, did bless, break, and give it to His disciples, saying: Take, and eat ye all of this: FOR THIS IS MY BODY.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He blessed, and gave it to His disciples, saying: Take, and drink ye all of this: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, UNTO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

Extending his hands, he proceeds:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot ex hac altaris participatione sacrosanc-

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us as,

tum Filii tui ✠ Corpus et ✠ Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

by participation at this altar, shall receive the most sacred ✠ Body and ✠ Blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Commemoration of the dead.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

Striking his breast, he continues:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints: into whose company we be-

sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

seech Thee to admit us, not considering our merit, but freely pardoning our offenses. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et præstas nobis.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

Per ✠ ipsum, et cum ✠ ipso, et in ✠ ipso, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ sancti, omnis honor et gloria.

Through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father ✠ almighty in the unity of the Holy ✠ Ghost, all honor and glory.

S. Per omnia sæcula sæculorum.

P. For ever and ever.

M. Amen.

A. Amen.

Oremus.

Let us pray.

S. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

P. Instructed by Thy saving precepts, and following Thy divine institution, we presume to say:

Pater noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

M. Sed libera nos a malo.

S. Amen.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus:

S. Per omnia sæcula sæculorum.

M. Amen.

S. Pax Domini sit semper vobiscum.

M. Et cum spiritu tuo.

S. Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

A. But deliver us from evil.

P. Amen.

Deliver us, we beseech, Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unitv of the Holy Ghost, God,

P. World without end.

A. Amen.

P. May the peace of the Lord be always with you.

A. And with thy spirit.

P. May this commixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it unto eternal life. Amen.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

Before the Communion.

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to Thy Apostles: Peace I leave with you, My peace I give unto you: regard not my sins, but the faith of Thy Church: and vouchsafe to it that peace and unity which is agreeable to Thy will. Who livest and reignest God for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me always adhere to Thy commandments, and never suffer me to be separated from Thee: who with

Deus in sæcula sæculorum. Amen.

the same God the Father and Holy Ghost livest and reignest God, for ever and ever. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem : sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation : but through Thy goodness may it be to me a safeguard and remedy, both of soul and body. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of the Lord.

Striking his breast three times, he repeats as often :

Domine, non sum dignus ut intres sub tectum meum : sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof : say but the word, and my soul shall be healed.

The Communion.

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Quid retribuam Domino pro omnibus quæ retribuit mihi ? Calicem salutaris accipiam, et nomen Domini invocabo.

What shall I render to the Lord for all He hath rendered unto me ? I will take the Chalice of salvation, and call

Laudans invocabo Dominum, et ab inimicis meis salvus ero.

upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

May we receive with a pure mind, O Lord, what we have taken with our mouth: and of a temporal gift may it become to us an eternal remedy.

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels: and grant that no stain of sin may remain in me, whom pure and holy sacraments have refreshed. Who livest and reignest world without end. Amen.

The Priest goes to the book and reads the so-called Communion.

Act. Ap. ii. Factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, ubi erant sedentes, Alleluia: et repleti sunt omnes Spiritu sancto loquentes magnalia Dei, Alleluia, Alleluia.

Acts 2. There came suddenly a sound from heaven as a mighty wind coming, where they were sitting, Alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, Alleluia, Alleluia.

S. Dominus vobiscum.
M. Et cum spiritu tuo.

P. The Lord be with you.
A. And with thy spirit.

Post-Communion.

Sancti Spiritus, Domine, corda nostra mundet infusio: et sui roris intima aspersione fœcundet. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus per omnia sæcula sæculorum.

May the infusion of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward sprinkling of His dew. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost world without end.

M. Amen.
S. Dominus vobiscum.
M. Et cum spiritu tuo.
S. Ite missa est;
M. Deo gratias.

A. Amen.
P. The Lord be with you.
A. And with thy spirit.
P. Go, the Mass is ended.
A. Thanks be to God.

S. Placeat tibi, sancta Trinitas, obsequium servitutis meæ: et præsta, ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

P. O holy Trinity, let the homage of my service be pleasing to Thee, and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

At the last Blessing.

Benedicat vos omnipotens Deus, Pater, ✠ et Filius, et Spiritus Sanctus. Amen.

May Almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the last Gospel.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Initium ✠ sancti Evangelii secundum Joannem.

M. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis po-

P. The Lord be with you.

A. And with thy spirit.

P. The beginning ✠ of the holy Gospel according to St. John. (i. 1-14.)

A. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came

testatem filios Dei fieri : his qui credunt in nomine ejus : qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est [*hic genuflectitur*], et habitavit in nobis : et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

M. Deo gratias.

into His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God : to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh [*here the people genuflect*], and dwelt among us ; and we saw His glory, the glory, as it were, of the Only-begotten of the Father, full of grace and truth.

A. Thanks be to God.

PRAYER AFTER MASS.

O most adorable Spirit of the Father and the Son, who proceedest from Both, and with Both art adored and glorified, graciously accept the tribute of praise, adoration and thanksgiving which I have just rendered Thee by the offering of this sacrifice of the body and blood of my dear Saviour Jesus Christ. Deign to receive, O Holy Ghost, my unworthy prayers, pardon all my wanderings of mind, forgive me my failings, supply all my defects, purify all my affections ; grant that I may now be endued with the fulness of Thy gifts by that special Sacrament which I am about to receive this day : may I hope, in virtue of these divine mysteries, to so dispose my soul as to become the living temple of Thy divine presence, that henceforth I may walk firmly and courageously in the path of Thy commandments, in the service of my beloved Master and Chief.

Thou wilt imprint on my soul the sacred character of a sol-

dier of Christ, to brave the temptations, dangers and battles of my pilgrimage here below, till I arrive happily at the term of my earthly life in Thy heavenly kingdom, where, with all the elect, saints and angels, I shall contemplate Thee, more perfectly enjoy Thee, and more worthily celebrate Thy infinite goodness and mercy, with unceasing canticles of everlasting adoration, praise, and gratitude.

Happy are they who dwell in Thy house, O Lord! forever and ever will they praise Thee.

Thou art worthy, O Lord, to receive honor, glory and power.

Praise the Lord, O my soul! for His mercy is everlasting.

Who shall relate the wonders of the Lord? Who shall publish His praises?

O God, of whose mercies there is no number, and the treasure of whose goodness is infinite, we humbly thank Thy most gracious Majesty for the favors Thou hast bestowed on us, ever beseeching Thy clemency, that as Thou grantest our requests when we humbly ask Thee, so Thou wilt not forsake us, but dispose us for the rewards of time to come. Through Christ our Lord. Amen.

The blessing of God Almighty, the Father, Son, and Holy Ghost, descend upon me, and dwell in my heart forever. Amen.

IV.

NOVENA IN HONOR OF THE HOLY GHOST.[1]

FIRST DAY.

THE FRUITS OF CHARITY AND JOY.

Veni Creator.

Come, Holy Ghost! Creator, come!
The darkness of our minds illume;
Thy children's hearts, O God, inspire,
And lighten with celestial fire.

Thou that art named the Paraclete,
The gift of God, His Spirit sweet;
The Living Fountain, Fire and Love,
And gracious Unction from above.

Of God's Right Hand the Finger Thou,
Who dost Thy sevenfold grace bestow;
True Promise of the Father, rich
In gift of tongues and various speech.

Enable with perpetual light
The dulness of our blinded sight;
Our hearts with heavenly love fulfill
To walk Thy way and do Thy will.

[1] NOTE.—During the preparatory instructions for Confirmation, it behooves all to excite within their hearts those affections and sentiments which must follow the salutary teachings received, and to put into practice the lessons that have been placed before the minds of those disposing themselves for the great sacrament of the Holy Ghost. The above Novena may serve this purpose. It need not be said that the pastors whose duty it is to give those instructions, may so arrange the following exercises that all take an active part therein by responding loudly together before and after each instruction. To facilitate this fruitful work, the "Little Manual of Confirmation," especially compiled for classes of Confirmation, should be in the hands of all.

Stablish our weakness, and refresh
With fortitude our fainting flesh ;
Keep far our foes, give peace at home ;
Where Thou art guide no ill can come.

Teach us to know the Father, Son,
And Thee, of Both, to be but One,
That through the ages all along
This faith may be our endless song.

To God the Father laud and praise,
And to the Son, whom He did raise,
And to the Holy Spirit be—
Now and for all eternity.

Let us prostrate ourselves before the Majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the Fruits of the Holy Ghost, Charity and Joy.

Our Father. Hail Mary.

PRAYER.

O Most Holy Spirit, the Paraclete, we adore Thee with all humility; and with the most lively affections of our hearts we beseech Thee to assist us in this Thy Novena, that we may rightly prepare ourselves to receive Thy heavenly gifts. We cannot, O Divine Spirit, receive Thee without Thine own aid preventing us. Without Thee we cannot please Thee. Do Thou then, who preparedst the Heart of Mary to receive the Word Incarnate, vouchsafe so to dispose our hearts that we may happily conceive the blessed flames of Thy love. Amen.

HYMN.

O let us fall and worship Him,
The love of Sire and Son,
The Consubstantial Breath of God,
The Co-eternal One !

Ah! see how like the Incarnate Word,
His blessed Self He lowers,
To dwell with us invisibly,
And make His riches ours.

Most loving Spirit! Mighty God!
Sweet must Thy Presence be,
If loss of Jesus can be gain,
So long as we have Thee![1]

Antiphon. Come, Holy Spirit! Fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

Burn, O Lord! with the fire of the Holy Spirit our reins and our hearts, that we may serve Thee with a chaste body, and please Thee with a clean heart. Through Christ our Lord. Amen.

May the blessing of Almighty God, the Father, Son, and Holy Ghost, descend upon us, and abide with us always. Amen.

SECOND DAY.

THE FRUITS OF PEACE AND PATIENCE.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, to

[1] "It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you." St. John, xvi. 7.

obtain, by the merits of Jesus Ascended, the Fruits of the Holy Ghost, Peace and Patience.

Our Father. *Hail Mary.*

PRAYER.

O sweetest and most dear Mother Mary, behold us at thy feet, and having kissed them a thousand times with the lips of our hearts, we humbly implore of thee a favor, more needful for us than all else in the world besides. Since thou art the Spouse of the Holy Ghost, the dispenser of His treasures, and His sweet Stewardess—since thou hast been enriched beyond all other creatures with His heavenly gifts, obtain for us, as thou didst obtain it for the Apostles, His coming into our hearts; and for this end obtain for us the grace to imitate, so far as in us lies, the examples of thy humility, thy purity, and thy charity. Amen.

Hymn, Ant., V. and R. as on pages 136–137.

Let us pray.

O God, to whom every heart is open and every will speaketh, and from whom no secrets are hid, cleanse the thoughts of our hearts by the infusion of the Holy Ghost, that we may perfectly love Thee and worthily praise Thee. Through Christ our Lord. Amen.

May the blessing, etc. See page 137.

THIRD DAY.

THE FRUITS OF BENIGNITY AND GOODNESS.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most Holy Trinity, and, uniting our dispositions with those of our

Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the Fruits of the Holy Ghost, Benignity and Goodness.

Our Father. *Hail Mary.*

PRAYER.

Most holy Prince of the Apostles, blessed St. Peter! behold us at thy feet to implore thine aid in obtaining the Holy Spirit. We, indeed, have been unfaithful to our Redeemer, not three times only, as thou wert, but thousands and thousands of times; so that we could not hope that the spotless Dove would vouchsafe to sully His plumage in souls stained with so many sins; yet thine example, blessed Apostle, gives us boldness. Thou didst weep bitterly, and with thy tears wert so cleansed as to receive all the gifts of the Divine Paraclete. We, too, desire to bewail our sins with bitterest grief like thine, while we humbly implore thine intercession to obtain for us, first of all, cleanness of heart, and then the gift of the Holy Ghost, for which we yearn most earnestly. Amen.

Hymn, Ant., V. and R., see pages 136–137.

Let us pray

O God, who hast taught the hearts of Thy faithful by the light of the Holy Spirit, grant us by the same Spirit to think the things that be right, and ever to rejoice in His consolation. Through Christ our Lord. Amen.

May the blessing, etc. See page 137.

FOURTH DAY.

THE FRUITS OF LONGANIMITY AND MILDNESS.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most

Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the Fruits of the Holy Ghost, Longanimity and Mildness.

Our Father. *Hail Mary.*

PRAYER.

O blessed and happy Apostles of our Lord! who in the Upper Room did receive the Holy Spirit with such fulness, that ye were sweetly inebriated with divine love; we congratulate you with the most humble and lively affections, and contemplate your graces with a holy envy. We beseech you, by that love which ye bear to the Holy Spirit, who thus filled you with His special benedictions, obtain for us efficacious aid rightly to practice that brotherly concord, that continual prayer, and that tender devotion to Mary, whereby we can obtain, even as ye obtained it, the coming of the Holy Ghost. Amen.

Hymn, Ant., V. and R., see pages 136–137.

Let us pray.

May the infusion of Thy Holy Spirit, O Lord, purify our hearts, and by the inward sprinkling of His gracious dew make them fertile in all good works. Through Christ our Lord. Amen.

FIFTH DAY.

THE FRUITS OF FAITH AND MODESTY.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at

Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the Fruits of the Holy Ghost, Faith and Modesty.

Our Father. Hail Mary.

PRAYER.

O Eternal Father! how shall we ever bless and praise Thee sufficiently, or thank Thy goodness as we ought! A thousand times blessed be Thine infinite Charity, Thine infinite Providence, and Thine infinite Mercy, which moved Thee to repair our miseries, and to give unto us a Gift, wherein is contained all the good that proceedeth from Thee! Thou hast given us Thy Son, who proceedeth from Thee as Thy Word! Thou hast given us also the Holy Ghost, who proceedeth from Thy Will, as Thine uncreated Love! What can we seek for more? and what shall we give unto Thee for so great a gift? O Lord! vouchsafe, we beseech Thee, of Thy clemency, to take for Thine own all our understanding, all our will, all ourselves, and that little all for all eternity. Amen.

Hymn, Ant., V. and R., see pages 136–137.

Let us pray.

We beseech Thee, O Lord, that the Paraclete, who proceedeth from Thee, may enlighten our minds, and, according to the promise of Thy Son, may lead us into all truth. Through the same Christ our Lord. Amen.

May the blessing, etc., see page 137.

SIXTH DAY.

THE FRUITS OF CONTINENCE AND CHASTITY.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most

Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, to obtain, by the merits of Jesus Ascended, the Fruits of the Holy Ghost, Continence and Chastity.

Our Father. *Hail Mary.*

PRAYER.

Most Holy, most Divine Spirit! if there be any souls in the world more needful of Thine aid than others, it is surely ours, blinded by our passions, chilled with an obstinate lukewarmness, and defiled by a thousand imperfections. Come then, O Divine Spirit! come and enlighten us; kindle our fervor, and destroy in us all that is displeasing in Thy sight. The greater our miseries are, so much the more glorious will be Thy triumph over our perversity. Come, and create in us new hearts, which shall have all for God, and nothing for the world. Create in us a clean heart, O God. Amen.

Hymn, Ant., V. and R., see pages 136–137.

Let us pray.

Grant unto Thy Church, O merciful God, that she, being gathered together in the Holy Spirit, may be in no wise disturbed by the incursions of her enemies. Through Christ our Lord. Amen.

May the blessing, etc. See page 137.

SEVENTH DAY.

THE DESCENT OF THE HOLY GHOST UPON MARY AT THE ANNUNCIATION.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most

Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, in honor of the descent of the Holy Ghost upon the ever-blessed Mother of God in the Annunciation.

Our Father. Hail Mary.

PRAYER.

Most Divine Spirit, the Paraclete! we hardly dare to beseech Thee to come into our souls, knowing well how sinful and defiled they are. It seems an intolerable boldness to invite God, yea! no less a one than God, to be a guest in a lodging so unclean. Yet Thou vouchsafest graciously to reassure us by that infinite goodness of Thine, whereby Thou dost dispose with Thy prevenient graces those hearts which Thou condescendest to honor with Thy presence. Thou disappointest not the desires of those who ardently sigh for Thee, and are continually waiting for Thee. O blessed Spirit! we sigh for Thee with the most lively affections. Deign to come into us, and delay not Thy gracious coming, while we cease not calling upon Thee and beseeching Thee to console us with Thy long-expected coming. Amen.

Hymn, Ant., V. and R., see pages 136–137.

Let us pray.

We beseech Thee of Thy goodness, O Lord, to pour into our minds the Holy Spirit, by whose wisdom we were created, and by whose providence we are ruled. Through Christ our Lord. Amen.

May the blessing, etc. See page 137.

EIGHTH DAY.

THE DESCENT OF THE HOLY GHOST UPON JESUS AT THE JORDAN.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, in honor of the Descent of the Holy Ghost upon Jesus at the Jordan.

Our Father. Hail Mary.

PRAYER.

Most adorable Trinity! we venture with all humility and awe to approach the lofty throne of Thine exalted Majesty; with our heads prostrate in the dust we adore Thee, and give Thee endless thanks for the immense blessings which Thou hast bestowed upon us miserable men. We thank Thee, O Eternal Father, and Thee, O Divine Son, for the gift which Ye have given us of the Holy Ghost; for in giving us Your Love, who proceedeth from You, Ye have given us Yourselves. We thank Thee, O Holy Ghost, who art at once the Gift and the Giver of all gifts, and we most earnestly beseech Thee to give us Thyself. No other gift but Thine Own Self can satisfy our souls; and having Thee alone, we shall have all things. But what can we give Thee in exchange for so great benefits? O Blessed Spirit! vouchsafe of Thy mercy to accept for all eternity all our thoughts, all our affections, and all ourselves. Amen.

Hymn, Ant., V. and R., see pages 136–137.

Let us pray.

Grant, we beseech Thee, O Lord, that we may burn with that fire of the Holy Ghost, which our Lord Jesus Christ sent

upon the earth, and which He desired to be vehemently enkindled. Through the same Christ our Lord. Amen.

May the blessing, etc., see page 137.

NINTH DAY.

THE TRANSFIGURATION AND ASCENSION OF OUR LORD, AND THE MANIFESTATIONS OF THE HOLY GHOST.

Veni Creator. See page 135.

Let us prostrate ourselves before the Majesty of the Most Holy Trinity, and, uniting our dispositions with those of our Blessed Lady and the Holy Apostles in the Upper Room at Jerusalem, let us say one Our Father and one Hail Mary, in honor of the Transfiguration and Ascension of our Most dear Lord and Saviour Jesus Christ, and of the ineffable love of the Holy Ghost in all His manifestations to His creatures.

Our Father. Hail Mary.

PRAYER.

Most Holy Virgin, and exalted Mother of God, who wast above all other creatures disposed to receive the Holy Ghost, and who didst receive Him with greater fulness than all others, dispose, we beseech thee, by thy gracious aid, our cold hearts for the approaching solemnity of Pentecost. We fly to thee, most benignant mother of sinners, that thou mayest obtain for us a lively contrition for our sins: so that, although we cannot receive the Holy Spirit as innocent, like thyself, yet may we receive Him as true penitents, together with those gentile penitents who received Him in the Upper Room. Grant this, most Holy Mother, not for our merits, for we have none, but out of thine own exceeding goodness, and that great love which thou bearest to the same Blessed Spirit, who hath chosen thee to be His Spouse. Amen.

Hymn, Ant., V. and R., see pages 136–137.

Let us pray.

Grant, we beseech Thee, Almighty God, that the splendor of Thy brightness may shine upon us; and that the light of Thy light may, by the illumination of the Holy Spirit, confirm the hearts of those who are born again by grace. Through Christ our Lord. Amen.

May the blessing, etc. See page 137.

V.

THE OCTAVE OF THE HOLY GHOST.

FIRST DAY.

FOR THE GIFT OF WISDOM.

Veni Sancte Spiritus.

Come, Holy Spirit! from the height
Of heaven send down Thy blessed light!
  Come, Father of the friendless poor!
Giver of gifts and Light of hearts,
Come, with that unction which imparts
  Such consolations as endure.

The soul's refreshment and her guest,
Shelter in heat, in labor rest,
  The sweetest solace in our woe!
Come, blissful Light! O come, and fill,
In all Thy faithful, heart and will,
  And make our inward fervor glow.

Where Thou art, Lord! there is no ill,
For evil's self Thy light can kill;
  O may that light on us arise!
Come, heal our wounds and clean our stains,
Fountain of grace! and with Thy rains
  Our barren spirits fertilize.

First Colloquy.[1]

O most Holy Spirit, the Paraclete! we adore Thee as true God together with the Father and the Son. We bless Thee with the benedictions of the Angels and the Seraphim. We offer Thee our whole hearts, and give Thee most fervent thanks for all the good which Thou hast done, and art daily doing, to the world. Thou art the giver of all supernatural gifts, and Thou didst fill with immense graces the soul of Mary, the great Mother of God.

We beseech Thee also to visit us with Thy grace and with Thy love, and especially to grant us the gift of Wisdom, that we may know how to direct all our actions to God, as our true and last end, that, loving Him and serving Him, as we ought, in this life, we may enjoy Him eternally in the life to come. Amen.

Our Father. Hail Mary. Three Glories.

Bend with Thy fires our stubborn will,
And quicken what the world would chill,
  And homeward call the feet that stray!
Virtue's reward, and final grace,
The Eternal Vision, face to face,
  Spirit of love! for these we pray.

Come, Holy Spirit! bid us live;
To those who trust Thy mercy give
  Joys that through endless ages flow:
Thy various gifts, foretastes of heaven,
Those that are named Thy wondrous Seven,
  On us, O God of love! bestow.

Supplication

To the Third Person of the Adorable Trinity.

Most Holy Spirit, the Paraclete, Father of the poor, Consoler of the afflicted, Light of hearts, and Sanctifier of souls, look

[1] The last part of the Colloquy changes with each day.

upon us who lie prostrate in Thy presence, adoring Thee with the profoundest worship. A thousand times we bless Thee, and with the Seraphim before Thy Throne we cry, Holy! Holy! Holy! We firmly believe that Thou art eternal God, Consubstantial with the Father and the Son. We hope in Thy goodness, to save and sanctify our souls. We love Thee, O Divine Love! with all our affections, and above all created things; for Thou art infinite Goodness, and alone worthy of all love. How ungrateful have we been towards Thee! how deaf to Thy holy inspirations? how often have we offended Thee by actual sins! O Blessed Spirit! we beg pardon of Thee with tears of sorrow, and it is our greatest unhappiness to think that we have ever offended Thee, our chief good. Vouchsafe in Thy pity to accept the offering of our cold hearts, and to warm them with a ray of Thy light, and with a spark of Thy holy fire. O Thou who didst fill the soul of the most holy Mary with immense graces, and didst inflame with heavenly zeal the hearts of the Apostles, kindle in our poor hearts the fervor of Thy love. Thou art the Divine Spirit: strengthen us against all evil spirits. Thou art Fire: O light up Thy holy love in our hearts. Thou art Light: illuminate our minds with the knowledge of eternal things. Thou art a Dove: grant to us simplicity of manners. Thou art a gentle Wind: dissipate the stormy gusts of our evil passions. Thou art a Tongue: teach our tongues to be always blessing Thee. Thou art a Cloud: hide us beneath the shadow of Thy protection. Thou art the Giver of all heavenly gifts: animate us, we beseech Thee, with Thy charity, direct us by Thy goodness, and save us by Thy mercy, that we may always bless Thee, praise Thee, and most fervently love Thee, on earth in time, and then in heaven for all eternity. Amen.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

V. Lord, hear our prayer.

R. And let our cry come unto Thee.

Let us pray.

O God, who by the grace of the Holy Ghost didst infuse the gifts of charity into the hearts of Thy faithful, grant to all Thy servants, for whom we implore Thy clemency, health of mind and body; that they may love Thee with all their strength, and with perfect love do the things that are pleasing to Thee. Through Christ our Lord. Amen.

May the Divine assistance remain with us always; and may the souls of the faithful, through the mercy of God, rest in peace. Amen.

SECOND DAY.

FOR THE GIFT OF UNDERSTANDING.

Veni Sancte Spiritus.

Come, Holy Spirit! from the height, etc. See page 146.

Second Colloquy.

O most Holy Spirit, the Paraclete! etc. See page 147.

We beseech Thee also to visit us with Thy grace and with Thy love, and especially to grant us the gift of Understanding, that we may be able to penetrate the divine mysteries, and by the contemplation of heavenly things detach our thoughts and affections from all the vanities of this miserable world. Amen.

Our Father. Hail Mary. Three Glories.

Bend with Thy fires our stubborn will, etc. See page 147.

Supplication, Versicles and Prayer. See pages 147–148–149.

THIRD DAY.

FOR THE GIFT OF COUNSEL.

Veni Sancte Spiritus.

Come, Holy Spirit! from the height, etc. See page 146.

Third Colloquy.

O most Holy Spirit, the Paraclete! etc. See page 147.

We beseech Thee also to visit us with Thy grace and with Thy love, and especially to grant us the gift of Counsel, that we may know how to choose that which is most expedient for our spiritual profit, and to detect all the snares and deceits of the enemy of our souls. Amen.

Our Father. Hail Mary. Three Glories.

Bend with Thy fires our stubborn will, etc. See page 147.

Supplication, Versicles and Prayer. See pages 147–148–149.

FOURTH DAY.

FOR THE GIFT OF FORTITUDE.

Veni Sancte Spiritus.

Come, Holy Spirit! from the height, etc. See page 146.

Fourth Colloquy.

O most Holy Spirit, the Paraclete! etc. See page 147.

We beseech Thee also to visit us with Thy grace and with Thy love, and especially to grant us the gift of Fortitude, by which we may generously overcome all the designs of the devil and all the dangers of the world, and everything which might hinder the salvation of our souls. Amen.

Our Father. Hail Mary. Three Glories.

Bend with Thy fires our stubborn will, etc. See page 147.

Supplication, Versicles and Prayer. See pages 147–148–149.

FIFTH DAY.

FOR THE GIFT OF KNOWLEDGE.

Veni Sancte Spiritus.

Come, Holy Spirit! from the height, etc. See page 146.

Fifth Colloquy.

O most Holy Spirit, the Paraclete! etc. See page 147.

We beseech Thee also to visit us with Thy grace and with Thy love, and especially to grant us the gift of Science, that we may have a right knowledge of divine things, and by the light of Thy holy teaching may walk along the true road of our eternal salvation. Amen.

Our Father. Hail Mary. Three Glories.

Bend with Thy fires our stubborn will, etc. See page 147.

Supplication, Versicles and Prayer. See pages 147–148–149.

SIXTH DAY.

FOR THE GIFT OF PIETY.

Veni Sancte Spiritus.

Come, Holy Spirit! from the height, etc. See page 146.

Sixth Colloquy.

O most Holy Spirit, the Paraclete! etc. See page 147.

We beseech Thee also to visit us with Thy grace and with Thy love, and especially to grant us the gift of Piety, that for the future we may serve Thee more fervently, follow Thy holy inspirations more promptly, and observe Thy divine commandments more exactly. Amen.

Our Father. Hail Mary. Three Glories.

Bend with Thy fires our stubborn will, etc. See page 147.

Supplication, Versicles and Prayer. See pages 147–148–149.

SEVENTH DAY.

FOR THE GIFT OF HOLY FEAR.

Veni Sancte Spiritus.

Come, Holy Spirit! from the height, etc. See page 146.

Seventh Colloquy.

O most Holy Spirit, the Paraclete! etc. See page 147.

We beseech Thee also to visit us with Thy grace and with Thy love, and especially to grant us the gift of Thy Holy Fear, that it may restrain us from relapsing again in those sins for which we now implore Thy pardon with all sincerity. Amen.

Our Father. Hail Mary. Three Glories.

Bend with Thy fires our stubborn will, etc. See page 147.

Supplication, Versicles and Prayer. See pages 147–148–149.

VI.

LITANY OF THE HOLY GHOST.[1]

Lord, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Holy Ghost, hear us.
Holy Ghost, graciously hear us.
God the Father of heaven,
Have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Ghost, proceeding from the Father and the Son,
Holy Ghost, co-equal with the Father and the Son,
Promise of the Father, most loving and most bounteous,
Gift of the most high God,
Ray of heavenly light,
Author of all good,
Source of the living water,
Consuming Fire,
Burning Love,
Spiritual Unction,
Spirit of truth and of power,
Spirit of wisdom and of understanding,
Spirit of counsel and of fortitude,
Spirit of knowledge and of piety,
Spirit of the fear of the Lord,

Have mercy on us.

[1] For private devotions. May be recited after each day's instruction.

Spirit of compunction and of penance,
Spirit of grace and of prayer,
Spirit of charity, peace and joy,
Spirit of patience, longanimity and goodness,
Spirit of benignity, mildness and fidelity,
Spirit of modesty, continence and chastity,
Spirit of adoption of the sons of God,
Holy Ghost, the Comforter,
Holy Ghost, the Sanctifier,
Who in the beginning didst move over the waters,
By whose inspiration spoke the holy men of God,
Who didst overshadow Mary,
Who didst accomplish the incarnation of the Son of God,
Who didst descend upon Him at his baptism,
Who on the day of Pentecost didst appear in fiery tongues,
By whom we also are born again,
Who dwellest in us,
Who governest the Church,
Who fillest the whole world,
We sinners,
Holy Ghost, we beseech Thee to hear us.

Have mercy on us.

That Thou wouldst renew the face of the earth,
That Thou wouldst shed Thy light in our minds,
That Thou wouldst write Thy law in our hearts,
That Thou wouldst inflame us with the fire of Thy love,
That Thou wouldst open to us the treasures of Thy grace,
That Thou wouldst teach us to ask for them according to Thy will,
That Thou wouldst enlighten us with Thy heavenly inspirations,
That Thou wouldst keep us to Thyself by Thy powerful attractions,
That Thou wouldst grant to us the knowledge alone necessary,

Holy Ghost, we beseech Thee to hear us.

That Thou wouldst help us to love and bear with each other,
That Thou wouldst lead us in the way of Thy commandments,
That Thou wouldst make us obedient to Thy inspirations,
That Thou wouldst teach us to pray,
That Thou wouldst Thyself pray in our hearts,
That Thou wouldst clothe us with love and compassion towards our brethren,
That Thou wouldst inspire us with a horror of evil,
That Thou wouldst direct us in the practice of good,
That Thou wouldst give us the grace of all virtues,
That Thou wouldst cause us to persevere in justice,
That Thou wouldst be Thyself our everlasting reward.
Holy Ghost, we beseech Thee to hear us.

Lamb of God, who takest away the sins of the world,
Grant us Thy Spirit.
Lamb of God, who takest away the sins of the world,
Pour down Thy Holy Spirit upon us.
Lamb of God, who takest away the sins of the world,
Give unto us the Spirit of peace.
Holy Ghost hear us,
Holy Ghost, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
V. Create in us a clean heart, O God.
R. And renew a right spirit within us.

LET US PRAY.

Grant, O merciful Father, that Thy divine Spirit may enlighten, inflame and cleanse our hearts; that He may penetrate us with His heavenly dew, and make us fruitful in good works. Through Christ our Lord. Amen.

Collect on Whit-Monday.

O God, who didst give the Holy Ghost to Thine Apostles: grant to Thy people the fruit of their pious petition; that to whom Thou hast given faith, Thou mayest also impart peace. Through Christ our Lord. Amen.

Collect on Whit-Tuesday.

Grant, we beseech Thee, O Lord, that the power of the Holy Ghost may be ever present with us to mercifully purify our hearts and defend them from all adversity. Through Christ our Lord. Amen.

VII.

ACTS BEFORE CONFIRMATION.[1]

Veni Creator Spiritus.[2]

Veni Creator Spiritus!
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.

Come, O Creator Spirit blest!
And in our souls take up Thy rest:
Come, with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, caritas,
Et spiritalis unctio.

Great Paraclete! to Thee we cry;
O highest gift of God most high!
O fount of life! O fire of love!
And sweet anointing from above!

[1] These acts should be made several days before Confirmation.

[2] A few stanzas may be sung by the class as well before as after instruction.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Thou in Thy sevenfold gifts art known ;
The finger of God's hand we own ;
The promise of the Father Thou !
Who dost the tongue with power endow.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Kindle our senses from above,
And make our hearts o'erflow with love ;
With patience firm, and virtue high,
The weakness of our flesh supply.

Hostem repellas longius,
Pacemque dones protinus ;
Ductore sic te prævio
Vitemus omne noxium.

Far from us drive the foe we dread,
And grant us Thy true peace instead ;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

O, may Thy grace on us bestow
The Father and the Son to know,
And Thee through endless time confessed
Of both th' eternal Spirit blest.

[1] Deo Patri sit gloria
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.
Amen.

All glory while the ages run
Be to the Father, and the Son
Who rose from death; the same to Thee,
O Holy Ghost, eternally.
Amen.

1. Adoration and Praise.

O God, the Holy Ghost! Who proceedest from the Father and the Son; Almighty, most Holy, most Merciful! I adore Thee with the most profound humility and with the most sincere sentiments of gratitude. I acknowledge Thee as the Dispenser of all graces. To Thee I owe the glorious dignity of the divine image in my soul, which Thou hast restored to me in baptism. Thou hast renewed in me the life of justice and holiness, and made me a child of the Church of my Lord and Saviour.

Thou hast made known to me the path of Thy commandments by my dear parents, my teachers and my spiritual guides, the priests of Holy Church. Thou hast taught me the mysteries of Divine revelation, by which alone I can obtain the crown of eternal life.

Thou hast bestowed upon my soul the blessings of redemption; Thou hast given me the graces of reconciliation, which my dear Redeemer purchased by His sacrifice on the cross.

Thou, O most loving, divine Spirit, hast graciously shielded and preserved the Holy Catholic Church with her teachings and sacraments, so that innumerable souls are saved in her communion and the gates of hell cannot prevail against

[1] Outside of Easter-tide the last verse reads thus:

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

To God the Father glory be,
And to the Father's only Son;
And, Spirit Paraclete, to Thee,
Both now and whilst all ages run.

her. That I may remain a faithful child of this Holy Church, and that within her fold I may adore, love and serve Thee all the days of my life, Thou dost vouchsafe to come to me in the holy sacrament of Confirmation. Thou wilt even take Thy abode in me, that I should never again be separated from Thee.

Praise, glory, adoration and everlasting thanks be to Thee, O most Holy Spirit! How incomprehensible is Thy goodness! Adore, O my soul! Ye seraphim and cherubim, all ye angelic spirits, adore with me this most adorable Spirit! I, a sinful creature, am unworthy to offer this tribute of homage. All ye elect of heaven! aid me with your praises to the Spirit of the Father and Son, to whom be glory for ever and ever. Amen.

2. *Humility.*

O Divine Spirit, Thou wilt come to me to-day in the holy sacrament of Confirmation. Lord, I am not worthy that Thou shouldst come to me, a wretched sinful creature. The seraphim nearest to Thy throne bow down in profound humility before Thy infinite Majesty, and hide their countenance before the splendor of Thy inaccessible glory! How can I presume to appear before Thee, who am so far beneath the humblest of angelic spirits; yet having an immortal soul in a mortal, wretched body, fashioned after Thine own image, Thou condescendest to enter therein, and vouchsafest to take therein Thy abode, to prepare it as Thine holy temple. What am I, O Holy Spirit, that Thou shouldst raise me to so great a dignity! I am utterly unworthy of such an unspeakable favor! Thou art Sanctity and Purity infinite: I, a miserable sinner, that have so often offended against Thy holy inspirations, spurned Thy graces, and abused Thy precious gifts. I am filled with shame and confusion at the sight of my baseness and ingratitude. Do Thou, O Sanctifier of my soul, encourage me to look up with confidence to Thee; Thou only canst raise me from the abyss of my sinful nothingness!

3. Contrition.

Deign in Thy infinite mercy, O Holy Spirit, to look down upon the sorrow of my heart, which desires to return to Thy loving embrace. Behold, I detest the sins and transgressions of my youth. Have mercy on me; according to Thy great mercies have mercy on Thy penitent child!

I now abhor all my offenses from the depth of my soul, with a lively sorrow, solely because I have grieved Thy immeasurable goodness, worthy of all my affections; I now desire to love Thee, and to sacrifice all else to secure Thy love. Cleanse my soul from all that displeaseth Thee, by the merits of our dear Lord and Saviour Jesus Christ.

4. Purpose of Amendment.

O Holy Ghost, Eternal Love of the Father and the Son! I firmly resolve nevermore to offend Thee; I sincerely resolve to love Thee above all things, and to fulfill Thy most holy will in my actions, words, thoughts and desires. For Thy sake I will love all my fellow-men; I forgive from my heart all my enemies; I ask forgiveness of all whom I have in any way wronged. With the powerful aid of Thy grace I propose to walk henceforward in holiness and innocence all the days of my life. Accept, O Divine Consoler of my soul, this sacred vow of my allegiance and fidelity.

5. Act of Confidence.

Relying on Thy infinite goodness, O most Holy Spirit, I dare to receive Thee in the sacrament I am now preparing for, that it may avail to make me a perfect Christian; that it may give me strength and courage to combat my evil habits, to overcome temptations, to abide in Thy holy law. May I become a true and loyal soldier of Jesus Christ, ready to suffer anything rather than renounce His holy religion, and to live up to it even at the peril of my life. Thou knowest my helplessness and my

weakness, and willest not the death of the sinner, but that he be converted and live : behold, I cast myself down at the throne of Thy infinite Majesty with filial confidence, and beseech Thee, O God, Holy Ghost, through Jesus Christ, my Saviour, to complete the work of Thy mercy, and to make my soul the living temple of Thy divine presence. Replenish it with Thy bountiful gifts in virtue of this great sacrament of Thy Love, now and evermore.

6. *Act of Holy Desire.*

Come then, O Holy Spirit! My soul panteth after Thee, as the hart panteth after the fountains of water. Incline my heart to Thy coming. Prepare it for Thy presence. Build it up as a tower of strength. I will say to Thee, my God : Thou art my support, my refuge, a helper in troubles. Hearken, O my soul, and incline thy ear to the voice of this loving Divine Spirit. My heart is ready, O God! my heart is ready! Come, O Divine Teacher! fill my whole mind with the riches of the knowledge of my heavenly Father and of Him whom He has sent, Jesus Christ. Come, O Guide of my soul! Enkindle within me the fire of Thy divine love by this sacrament, that my cold heart may burn with holy zeal in Thy service. Come, O Divine Light, that I may walk in the light of the Holy Gospel and seek the things that are above, and not those that are on earth. Come, O Spirit of infinite Holiness! Extinguish all impure desires and affections, that I may abhor whatever defiles body and soul. Consecrate my heart into a temple of purity and innocence, wherein Thou mayest dwell with the riches of Thy gifts. Come, O Spirit of infinite Bliss! Fill my soul with sentiments most holy and pure in this valley of misery, amid the severe struggles for faith and virtue, that I may triumph over all obstacles, that I may rejoice in every tribulation, that I may glory in crosses and sufferings for the sake of Thy love. Grant, I humbly beseech Thee, that I

may ever delight in that blessed peace which the world cannot give. Come, O Sanctifying Spirit! my soul longeth for Thy presence; without Thee I desire neither to live nor to die. Amen.

7. Invocation to obtain the Gifts of the Holy Ghost.

Come, Holy Ghost! Fill the hearts of Thy faithful, and kindle in them the fire of Thy love. Send forth from heaven the sevenfold gift of Thy graces.

1. Come, *O Spirit of Wisdom!* Teach me to esteem the things heavenly and eternal above all things perishable and worldly. Point out to my soul the paths that guide it to the possession of those eternal gifts which Thou hast prepared in the kingdom to come. Amen.

Our Father, etc. Glory be, etc.

2. Come, *O Spirit of Understanding!* Let me seize with a docile mind the doctrines of salvation and the teachings of holy religion. Permit me never to be blinded by passion or vanity into the errors and deceits of impiety or religious indifference. Lead me to walk in Thy light until I contemplate Thee with the Father and the Son in glory everlasting from face to face. Amen.

Our Father, etc. Glory be, etc.

3. Come, *O Spirit of Counsel!* Vouchsafe to assist my wavering spirit in all the doings of my fleeting life; incline it unto the paths of righteousness, turn it away from all snares, that I may always choose what is for my true welfare. Let me not be guided by flesh and blood, nor by the children of a wicked world, but rather let me hearken to Thy inspirations and look in all things to the end under the guidance of Thy counsel, blessed for evermore. Amen.

Our Father, etc. Glory be, etc.

4. Come, *O Spirit of Fortitude!* Strengthen my heart against every allurement and adversity, that, laying aside all human fear, I may overcome all hindrances to my salvation. Anoint me with courage and firmness in the heat of battle against the flesh, the world, and the powers of darkness, that threaten my faith and innocence. Let me not succumb, but make me triumph with Christ unto life eternal. Amen.

Our Father, etc. Glory be, etc.

5. Come, *O Spirit of Knowledge!* Give me the science of eternal salvation, that I may seek whatever pleaseth Thee and walk in the light of Thy holy teachings. Keep away from my mind all vain ambition and idle curiosity, that I may be penetrated with the science of Thy saints, and so pass through the earthly possessions as not to lose the heavenly treasures. Amen.

Our Father, etc. Glory be, etc.

6. Come, *O Spirit of Piety!* Rejoice my heart with a lively sense of Thy divine presence, that I may always find the service of my God sweet and amiable. Bend my will in the way of Thy commandments, that I may seek in all things to accomplish Thy holy will for time and eternity. Amen.

Our Father, etc. Glory be, etc.

7. Come, *O Spirit of Holy Fear!* Fill my whole being with a filial fear of offending Thy adorable Majesty. Give me a salutary dread of relapsing into sin. Let me not fear those who can only kill the body, but rather Him who hath the power to thrust body and soul into the abyss of hell. Make me fear the Lord and walk in His ways all the days of my life. Amen.

Our Father, etc. Glory be, etc.

8. Short Prayer for the Same Gifts.

O Almighty and Eternal God, Holy Ghost, Thou hast vouchsafed to adopt me for Thy child in the holy sacrament of Bap-

tism ; Thou hast granted me the remission of my sins at the tribunal of Penance ; Thou hast made me to sit at the Holy Table, and hast fed me with the bread of angels ; perfect in me, I beseech Thee, all these benefits. Grant unto me the spirit of Wisdom, that I may despise the perishable things of this world, and love the things that are eternal ; the spirit of Understanding, to enlighten me and to give me the knowledge of religion ; the spirit of Counsel, that I may diligently seek the surest ways of pleasing God and obtaining heaven ; the spirit of Fortitude, that I may overcome with courage all the obstacles that oppose my salvation ; the spirit of Knowledge, that I may be enlightened in the ways of God ; the spirit of Piety, that I may find the service of God both sweet and amiable ; the spirit of Fear, that I may be filled with a loving reverence towards God, and may dread in any way to displease Him. Seal me in Thy mercy, with the seal of a disciple of Jesus Christ, unto everlasting life ; and grant that, carrying the cross upon my forehead, I may carry it also in my heart, and confessing Him boldly before men, may merit to be one day reckoned in the number of His elect. Through the same Christ our Lord. Amen.

9. *Act of Petition.*

(Immediately before Confirmation.)

O God of infinite goodness ! Receive, I beseech Thee, my most humble and hearty thanks for all the favors which Thou hast bestowed upon me from the very moment of my birth. I thank Thee particularly that Thou hast been pleased to rank me among those who are now to be specially consecrated to Thee by the sacrament of Confirmation. Thou offerest me the greatest of Thy gifts ; Thou art about to seal my soul with the sacred character of a soldier of Jesus Christ, and to send Thy Holy Spirit down upon me, that He may abide within me continually. O my good and merciful Father, encouraged by such special marks of predilection, I venture to implore with humble

confidence, that Thou wouldst Thyself infuse into my heart all the dispositions necessary for its becoming the habitation of such a guest. Alas! O my God, I am far from possessing those sentiments of faith, love, humility and fervor which ought to animate my soul. But all things are possible with Thee. Thou hast promised to give to them that ask. I most sincerely detest all the sins of my whole life, every fault, every imperfect inclination which may be an obstacle to the graces which Thou desirest to bestow on Thy unworthy child. Vouchsafe, O my God, to purify my soul from every stain, by the infinite merits of the death and passion of Thy dear Son. I most sincerely resolve to serve Thee faithfully all the days of my life. Yet, of myself, I am unable to accomplish what I desire and resolve to do. Therefore I beseech Thee to impart to me the graces of Thy Holy Spirit, that, like the Apostles, I may be endued with strength from on high, and inspired with courage and resolution, to prove myself the disciple of Thy Son. I ardently desire to receive this most precious gift; but do Thou, O God, render my desire still stronger and more ardent. Accept, I beseech Thee, on my behalf, the fervent desires that animated the heart of the Blessed Virgin and the holy Apostles on the day of Pentecost, and let their perfect dispositions supply in all things my deficiencies, through Christ our Lord, who with Thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

VIII.

THE RITE OF CONFIRMATION.[1]

The Bishop, wearing over his rochet an amice, stole, and cope of a white color, having the mitre on his head, and holding the pastoral staff in his left hand, proceeds to the faldstool, placed before the middle of the Altar, or in some other convenient place. Sitting thereon, with his back to the Altar, and his face towards the people, he washes his hands; then, laying aside his mitre, he rises up, and, standing with his face towards the persons to be confirmed, and having his hands joined before his breast (the persons to be confirmed kneeling, and having also their hands joined before their breasts), he says:

Spiritus sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis.

R. Amen.

May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sins.

R. Amen.

Then, making with his right hand the sign of the cross, from his forehead to his breast, he says:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Our help is in the Name of the Lord.

R. Who hath made heaven and earth.

[1] You will do well to follow the order given in the rite by which Confirmation is conferred, and uniting yourself with the Bishop and the clergy, to say the prayers below, until the moment when you are to leave your place to present yourself to the Bishop. With hands joined before your breast, approach the Altar becomingly and reverentially, and in the same devout manner return to your place.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Then, with his hands extended towards the persons to be confirmed, he says :

OREMUS.

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu sancto ; quique dedisti eis remissionem omnium peccatorum ; emitte in eos septiformem Spiritum tuum, Sanctum Paraclitum de cœlis.

R. Amen.

V. Spiritum sapientiæ et intellectus.

R. Amen.

V. Spiritum consilii et fortitudinis.

R. Amen.

V. Spiritum scientiæ et pietatis.

R. Amen.

Adimple eos Spiritu timoris tui, et consigna eos signo crucis ✠ Christi, in vitam propitiatus æternam. Per eundem Dominum nostrum Jesum

LET US PRAY.

Almighty, everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them Thy sevenfold Spirit, the Holy Paraclete, from heaven.

R. Amen.

V. The spirit of wisdom and of understanding.

R. Amen.

V. The spirit of counsel and of fortitude.

R. Amen.

V. The spirit of knowledge and of godliness.

R. Amen.

Replenish them with the spirit of Thy fear, and sign them with the sign of the cross ✠ of Christ, in Thy mercy, unto life eternal. Through

Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus, per omnia sæcula sæculorum.
R. Amen.

the same Jesus Christ our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Spirit, God, world without end.
R. Amen.

The Bishop, with the mitre on his head, sitting on the faldstool, or, if the number of persons to be confirmed requires it, standing, confirms them, arranged in rows, and kneeling in order. The name of each person to be confirmed is separately presented to him, when, having dipped the end of the thumb of his right hand in chrism, he says:

N. Signo te signo ✠ crucis,

N. I sign thee with the sign of the cross ✠,

Whilst saying these words, he makes with his thumb the sign of the cross on the forehead of the person to be confirmed, and then continues:

Et confirmo te chrismate salutis. In nomine Pa✠tris, et Fi✠lii, et Spiri✠tus Sancti.
R. Amen.

And I confirm thee with the chrism of salvation. In the name of the Fath✠er, and of the Son✠, and of the Holy ✠Ghost.
R. Amen.

Then he strikes the person gently on the cheek, saying:

Pax tecum.

Peace be with thee.

When all have been confirmed, the Bishop wipes his thumb with bread-crumb, and washes his hands over a basin. Meanwhile the following Antiphon is sung or read by the choir or clergy:

Confirma hoc Deus, quod operatus es in nobis, a templo

Confirm, O Lord, that which Thou hast wrought in us from

sancto quod est in Jerusalem.
V. Gloria Patri, etc.

Thy holy temple which is in Jerusalem.
V. Glory be to the Father, etc.

Then the Antiphon, Confirma hoc Deus, *is repeated; after which the Bishop, laying aside his mitre, rises up, and standing towards the Altar, with his hands joined before his breast, says:*

V. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum da nobis.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. Show us Thy mercy, O Lord.
R. And grant us Thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Then with his hands still joined before his breast, and all the persons confirmed devoutly kneeling, he says:

OREMUS.

Deus, qui Apostolis tuis sanctum dedisti Spiritum, et per eos, eorumque successores, cæteris fidelibus tradendum esse voluisti; respice propitius ad humilitatis nostræ famulatum; et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo sanctæ Crucis signavimus, idem Spiritus sanctus in eis

LET US PRAY.

O God, who didst give to Thine Apostles the Holy Spirit, and didst ordain that by them and their successors He should be delivered to the rest of the faithful, look mercifully on the service of our humility; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the

superveniens, templum gloriæ suæ dignanter inhabitando perficiat. Qui cum Patre et eodem Spiritu sancto, vivis et regnas, Deus, in sæcula sæculorum.

Amen.

sign of the holy Cross, may by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of His glory. Who, with the Father, and the same Holy Spirit, livest and reignest God, world without end.

Amen.

Then he says:

Ecce, sic benedicetur omnis homo, qui timet Dominum.

Behold, thus shall every man be blessed that feareth the Lord.

And turning to the persons confirmed, he makes over them the sign of the Cross, saying:

Bene ✠ dicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam.

Amen.

May the Lord bless ✠ you out of Sion, that you may see the good things of Jerusalem, all the days of your life, and have life everlasting.

Amen.

IX.

ACTS OF DEVOTION AFTER CONFIRMATION.

1. Aspirations from St. Augustine.

What do I feel! What fire is this that warmeth my heart in its innermost depths! What light is this that shines within my heart! O God! I prostrate myself in humility at the throne of Thy Majesty. I thank Thee because Thou condescendest in Thy infinite mercy to enlighten me! O Thou true Light, Thou most holy Light, Thou blessed Light! Thanks to Thee! for I behold Thee now. I see the Light of Heaven, and a ray of Thy Glory beams in my soul, and rejoiceth my whole being. How soon shall I behold Thee face to face! How soon shall that day of exultation and joy come, when I shall enter into the mansions of my God, who dwelleth in an inaccessible light! How long will my sojourning be prolonged! When shall my ardent desire be fulfilled! I have loved the beauty of Thy house unto the length of days. Amen.

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[1] Having arrived at your place after being confirmed, devoutly recite the *Creed*, the *Our Father*, and *Hail Mary*. Then devote your time to pious recollection. Listen to the suggestions of the Divine Spirit, whose gifts have just been bestowed upon you. Imagine yourself in the midst of the Apostles on the day of Pentecost, and unite with them in the effusions of joy, praise, and thanks. At the same time recall your holy resolutions. At the solemn benediction with the blessed Sacrament pray fervently to Jesus that His Holy Spirit may always remain with you. Place yourself under the protection of the virginal spouse of the Holy Ghost, your blessed Mother and Queen, that you may ever lend a willing ear to His divine inspirations, and live henceforward as a faithful, loyal soldier of your Saviour and Lord, who has sent His Spirit in your heart. The above prayers will aid you to spend the time profitably until the end of the ceremony.

2. Act of Praise.

O my good and merciful Creator, O my most loving Father, and hast Thou indeed so far overlooked my misery and my unworthiness as to make my soul the tabernacle of Thy Holy Spirit? Am I indeed now honored with the presence, and enriched with the gifts and graces of the Holy Ghost? Yea, Lord, I confidently hope that Thou hast not been deaf to my petitions, and that I am now in possession of that sacred gift which I so ardently desired. O my God, accept the praises of Thy angels and saints, in thanksgiving for Thy unbounded mercies towards me. May the blessed Mother of Thy divine Son, and the glorious choir of Apostles, thank Thee for me. May the Cross of Jesus Christ, with which my forehead hath been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the chrism with which I have been anointed, penetrate my soul, soften my heart, strengthen my will, and consecrate my whole being to Thy service. Amen.

3. Act of Thanksgiving.

O Holy Spirit, although I am unable to understand all the greatness of the benefit which Thou hast now bestowed upon me, in communicating Thyself unto me with the abundance of Thy graces, I return Thee my most humble thanks for Thy unspeakable gift, and I beseech Thee to accept the grateful homage of my heart, which I here offer to Thy divine Majesty. Oh, let this marvelous grace, which has imprinted on my soul the character of a perfect Christian, remain forever engraven there, and excite within me a never-failing gratitude. Amen.

4. Act of Consecration.

O Divine Spirit, who, of Thy pure bounty and infinite goodness, hast given Thyself to me, notwithstanding my great un-

worthiness, how could I be so ungrateful as not to give myself wholly to Thee? Receive, then, I beseech Thee, the offering which I make to Thee of all I am. I consecrate to Thee my mind with all its thoughts; my soul with all its faculties; my heart with all its affections; henceforth Thou shalt be the God of my heart, and my portion forever. Perfect, O Divine Spirit, what Thou hast begun in me; strengthen the good desires with which Thou hast inspired me, and make me ever wholly on fire with the love of Thee. Amen.

5. Act of Petition.

O Holy and Sanctifying Spirit, Thy love towards me hath lavished upon me all Thy gifts, and it is Thy powerful protection alone that can preserve them to me. I possess this most precious treasure in a frail and earthen vessel; strengthen my weakness, I beseech Thee, and grant that henceforth I may show myself worthy of the glorious title of a disciple of Jesus Christ. Rather let me die than drive Thee from my heart. Amen.

6. Prayer of Intercession.

Confirm, O Divine Spirit, what Thou hast worked in me. I pray Thee for our Bishop. Strengthen him in the exercise of his sacred functions for the spiritual welfare of the flock entrusted to his care. I pray Thee also for my dear parents. Bless and keep them. I pray Thee for my sponsor and for all who have aided me in preparing for this holy sacrament. May we be strengthened by Thee, O most Holy Spirit, with might unto the inward man, that Christ may dwell by faith in our hearts. Amen.

7. Act of Commendation.

(A prayer to be said before leaving the church.)

O Lord, I am about to leave this holy place, in which Thy

Holy Spirit hath vouchsafed to visit my soul. I am going to return to the world, whose whole spirit is opposed to the heart of Jesus Christ. Withdraw not Thyself from me, O most Holy Spirit; give me not up to its malice and wickedness. Let Thy love embrace me on every side. Suffer not that this forehead, on which the holy unction is still glistening, should ever be ashamed of the Gospel of Christ, nor the members of my body, which is now become Thy temple, should ever be dishonored and defiled by sin. Oh, may my heart never resist Thee, O most blessed Spirit, but ever yield to the impressions of Thy grace; for Thou art the Spirit of wisdom and the Spirit of strength, and Thou only canst accomplish in me those good desires with which Thou inspirest me. Amen.

8. Prayer for the Renewal of the Grace of Confirmation.

(It may be used also on the Anniversary of the Day.)

O my Lord and my God, I have received, through Thy mercy, the holy sacrament of Confirmation; preserve, I beseech Thee, in my soul, and renew therein continually, the powerful effects of this divine sacrament, that I may be enabled henceforth to perform all my obligations, and to live according to the spirit of a true and perfect Christian. I have been enlisted into Thy heavenly army, and have received the character of a soldier of Jesus Christ; grant that, always and in all places, I may prove myself the faithful servant of Him in whom dwelleth all the fulness of the Spirit, and, shedding forth the odor of a holy life, may edify my neighbor by my good example. Grant, I most humbly beseech Thee, that neither the world, nor the customs of the world, may infect my soul with their pernicious maxims, and that its vain flatteries and allurements may never make any impression on my soul. Assist me by Thy grace, that I may firmly reject the dangerous solicitations of the worldly, and not hearken to the poisonous discourses of the unbelieving. May I endeavor by my counsel and example to

prevent my brethren in the faith from being ensnared by the deceitful words or falling a prey to the malicious efforts of the wicked, ever seeking to draw others to the abyss of error and destruction. Grant me, O my God, such purity of intention, such true humility and strength of faith, that my whole heart and mind being raised above all earthly things, I may seek but Thee, put my trust only in Thy divine word, and firmly adhere to the teachings of Thy Church, which alone can surely guide the learned and the ignorant into the way of truth and everlasting life. Amen.

REMARKS.

Every Christian, after he is confirmed, ought to live in the spirit of the foregoing prayers. Although weakness, cowardice and human respect may be somewhat excused in such as, through no fault of theirs, have not yet been confirmed, there can be no excuse for those who have received this sacrament. For the principal design and effect of this holy ordinance is to strengthen Christians against the snares and power of the devil, the world, and the flesh; to take from them the fear of men; to enable them to confess openly, and follow perseveringly, the sacred rules of the Gospel, esteem only Jesus to be their Master, and enter into no other warfare but His. To this end they are invested with the whole armor of Christ, that they may stand firm before persecutors and tyrants, who would do violence to their faith; and particularly before the people of the world, who offend against those sacred rules by their actions, by their words, by their excesses, by their vanities, or who otherwise join with the enemies of the Cross in overthrowing that law which the servants of Christ are bound to assert and maintain unto death.

GENERAL DEVOTION AFTER CONFIRMATION.

To produce a lasting impression in the minds of those who have been confirmed, the following prayers may appropriately be recited aloud by all, if the pastor, or some other priest, preside and read them, the others responding:

P. Glory, praise and thanks be to Thee, O Divine Spirit! All ye angels and elect join with us, as with one voice we glorify

the Sanctifier of our souls, who has wrought great things in us. Thou, O adorable Spirit, hast come down upon us this day, as Thou didst upon the Apostles and disciples of Christ our Saviour, on the day of Pentecost. Thou hast set apart our poor souls as the living temple of Thy gifts and graces; Thou hast enlightened us with Thy divine wisdom; Thou hast increased and enriched us with sanctifying grace, that our hearts may be the dwelling of holiness and justice forever.

All. We render Thee thanks, O Holy Spirit!

P. O most Holy Paraclete! Thou hast given us the gift of wisdom and understanding, the gift of counsel and fortitude, the gift of knowledge and godliness. Grant us to be filled with the spirit of Thy holy fear unto life eternal.

A. We render Thee thanks, O Holy Spirit!

P. O Holy Ghost! Thou hast enrolled us in this Thy sacrament in the service of Christ our Chief, that under the standard of the Cross we may fight the battles of this life for faith and virtue's sake. Thou hast clad us with the armor of God, Thou hast girted our loins with justice, Thou hast given us the shield of faith and the sword of strength, that we may stand firm to the end.

A. We render Thee thanks, O Holy Spirit!

P. O Creator Spirit! Thou hast sealed us with Thy divine unction, that as perfect Christians we be steadfast in the profession of our holy faith, unwavering in charity and in the purity of our daily life.

A. We render Thee thanks, O Holy Spirit!

P. What shall we render to Thee, O most benign Guest, for all the things that Thou hast rendered unto us? Thy mercies, O Spirit Lord, we will sing forever. In the presence of Thy minister, our shepherd and leader in faith, who is invested with the apostolic office of Bishop in Thy Church, we have sworn fealty to the Gospel of Jesus Christ, in accordance with the teachings of the Holy Catholic Church.

A. Strengthen us, we beseech Thee, in this faith unto death, O Divine Spirit!

P. We have vowed to-day, when we were anointed on our foreheads by the Cross of Christ, to stand bravely in all dangers and temptations by the standard of our dear Lord. Grant us most mercifully, O Divine Paraclete, that we may esteem it an honor to suffer ignominy and persecution, nay, death, if need be, for our God and in defense of His holy truths.

A. Strengthen our souls in this faithful spirit, O Holy Ghost!

P. Pour down Thy blessings upon Thy servants, that we, who have become the temples of Thy precious gifts, may bring forth the fruits of the Holy Spirit in charity and joy, in peace and patience, in benignity and goodness, in longanimity and mildness, in fidelity and modesty, in continency and chastity. Let our hearts' offerings ascend to Thy throne as frankincense on this day and on all the days of our life.

A. Confirm, O Lord, Creator Spirit, that which Thou hast wrought in us.

P. Pour forth, O Divine Spirit, the fulness of Thy blessings upon our dear Bishop, that he may in the light of Thy wisdom and piety guide the flock confided to his care; upon our pastor, that he be upheld by Thy counsel and strength in the toils and labors of his ministry among us; upon our teachers, and especially upon our dear parents, who have been the faithful instruments of Thy goodness and care. Grant that they may enjoy the good things from above all the days of their lives, and have life everlasting.

A. Amen.

P. Glory be to the Father, etc.

A. As it was in the beginning, etc.

HYMN "TE DEUM."[1]

Holy God, we praise Thy name!
  Lord of all we bow before Thee!
All on earth Thy sceptre claim,
  All in heav'n above adore Thee;
Infinite Thy vast domain,
Everlasting is Thy name.

Hark! the loud celestial hymn,
  Angel choirs above are singing!
Cherubim and Seraphim,
  In unceasing chorus praising,
Fill the heavens with sweet accord:
Holy! Holy! Holy Lord.

Lo! the apostolic train
  Join Thy sacred name to hallow!
Prophets swell the loud refrain,
  And with white-robed martyrs follow;
And from morn till set of sun,
Through the Church the song goes on.

Holy Father, Holy Son,
  Holy Spirit, Three we name Thee;
While in essence only One,
  Undivided God we claim Thee;
And adoring bend the knee,
While we own the mystery.

Thou art King of glory, Christ!
  Son of God, yet born of Mary,
For us sinners, sacrificed,
  And to death a tributary:
First to break the bars of death,
Thou hast open'd Heav'n to Faith.

---

[1] This popular chant may close the ceremony.

HYMNS TO THE HOLY GHOST.

I.

VENI CREATOR SPIRITUS.

Come, Holy Ghost, Creator, come;
Dwell in us as Thy chosen home;
Thy servants' hearts Thou dost inspire,
And kindle with Thy heavenly fire.

O Paraclete, to Thee we cry,
Thou priceless gift of God most high:
Thy living unction from above
Is fire of grace and light of love.

Thou bindest with a sevenfold band,
O finger of the Father's hand:
O promised Spirit, Thou dost teach,
Enriching all our mouths with speech.

Thy light to us Thou dost impart,
And pour thy love on every heart;
O Blessed Spirit, make us strong,
In patient suffering of wrong.

Far from us drive the deadly foe;
Thy peace and joy on all bestow;
In every path be Thou our Guide,
And with us evermore abide.

In Father and in Son we live,
By grace which Thou dost always give:
Co-equal Spirit, we adore
Thy majesty for evermore.

All glory to the Father be;
All glory, only Son, to Thee;
All glory to the Spirit blest,
The bond of Their eternal rest. Amen.

2.

VENI CREATOR SPIRITUS.[1]

Another Version.

O come, Creator Spirit! come,
Vouchsafe to make our minds Thy home:
And with Thy heavenly grace fulfill
The hearts Thou madest at Thy will.

Thou that art named the Paraclete,
The Gift of God, His Spirit sweet;
The living Fountain, Fire, and Love,
And gracious Unction from above.

Thy sevenfold grace Thou dost expand,
O Finger of the Father's Hand!
True promise of the Father, rich
In gifts of tongues and various speech.

Kindle our senses with Thy light,
And lead our hearts to love aright;
Stablish our weakness, and refresh
With fortitude our fainting flesh.

Repel far off our deadly foe,
And peace on us forthwith bestow;
With Thee for Guide, we need not fear;
Where Thou art, evil comes not near.

By Thee the Father let us bless,
By Thee the Eternal Son confess;
And Thee Thyself we evermore
The Spirit of them both adore.

To God the Father let us raise,
And to His only Son our praise:
Praise to the Holy Spirit be
Now and for all eternity.

[1] The version: "Come, O Creator Spirit blest," see pg. 156.

3.

VENI SANCTE SPIRITUS.[1]

Come, Holy Ghost, Thou Lord of love,
Pour on us from Thy throne above
  Thy unction and Thy light:
O come, Thou Father of the poor,
O come, with gifts, both large and sure,
  And make our spirits bright.

Thou of consolers art the best;
Thou art our souls' most treasured guest,
  And drivest from us fears:
In labor Thou art rest most sweet,
Refreshing coolness in the heat,
  A solace amid tears.

O Light most blessed, brightly shine
Within our souls and make them Thine;
  O make them all Thy own;
Without Thy Godhead is no rest,
And work is worthless at the best,
  If Thou be all unknown.

O wash away all sinful stains,
And water all that dry remains,
  And heal the wounded soul;
Bend, bend the stubborn mind and heart;
To frozen souls Thy warmth impart;
  Our wand'ring feet control.

To all Thy servants trusting Thee,
Faithful wherever they may be,
  Give sevenfold gifts of grace;
O give them gladness when they die,
That they may dwell with Thee on high,
  And ever see Thy face. Amen.

---

[1] The version: "Come, Holy Spirit! from the height," see pg. 146. The version: "Holy Spirit! Lord of light!" see pg. 109.

4.

THE ETERNAL SPIRIT.

Fountain of Love! Thyself true God!
Who through eternal days
From Father and from Son hast flowed
In uncreated ways!

O Majesty unspeakable!
O Person all divine!
How in the Threefold Majesty
Doth Thy procession shine!

Proceeding, yet of equal age
With Those whose love Thou art;
Proceeding, yet distinct, from Those
From whom Thou seem'st to part.

An undivided Nature, shared
With Father and with Son;
A Person by Thyself; with them
Thy simple essence One!

I dread Thee, Unbegotten Love!
True God! Sole Fount of Grace!
And now before Thy blessed throne
My sinful self abase.

Thou art a God of fire, that doth
Create while He consumes!
A God of light, whose rays on earth
Darken where He illumes!

O Spirit, beautiful and dread!
My heart is fit to break
With love of all Thy tenderness
For us poor sinners' sake.

Thy love of Jesus I adore:
My comfort this shall be,
That when I serve my dearest Lord
That service worships Thee!

5.

THE DESCENT OF THE HOLY GHOST.

O mighty Mother! why that light
In thine uplifted eye!
Why that resplendent look of more
Than queenlike majesty?

She sat; beneath her shadow were
The Chosen of her Son;
Within each heart and on each face
Her power and spirit shone.

Queen of the Church! around thee shines
The purest light of heaven,
And all created things to thee
For thy domain are given!

Why waitest thou then, so abashed,
Wrapt in ecstatic fear,
Speechless with adoration, hushed—
Hushed as though God were near?

She is a creature! See! she bows,
She trembles, though so great;
Created Majesty o'erwhelmed
Before the Increate!

He comes! He comes! That mighty Breath
From heaven's eternal shores;
His uncreated freshness fills
His Bride as she adores.

One moment—and the Spirit hung
O'er her with dread desire;
Then broke upon the heads of all
In cloven tongues of fire.

Who knows in what a sea of love
Our Lady's heart He drowned?
Or what new gifts He gave her then?
What ancient gifts He crowned?

What gifts He gave those chosen men,
Past ages can display ;
Nay, more, their vigor still inspires
The weakness of to-day.

O, let us fall and worship Him,
The Love of Sire and Son,
The Consubstantial Breath of God,
The Co-eternal One!

6.

EVENING SONG TO THE HOLY GHOST.

Holy Ghost, come down upon thy children,
Give us grace and make us thine, etc., see pg. 98.

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